



A

PRESERVATIVE

AGAINST

QUAKERISM.





Lately Published in 2 Vol. 8vo. The Second Edition of,

THE SACRED CLASSICS Defended and Illustrated :
or, An Essay humbly offer'd towards proving the
Purity, Propriety, and true Eloquence of the Writers of
the New Testament. VOL. I. In two Parts. In the
First of which those Divine Writers are vindicated against
the Charge of barbarous Language, false Greek, and
Solecisms. In the Second is shewn, That all the Ex-
cellencies of Style, and sublime Beauties of Language
and genuine Eloquence do abound in the Sacred Writers
of the New Testament. With an Account of their
Style and Character, and a Representation of their Supe-
riority, in several Instances, to the best Classics of *Greece*
and *Rome*.

V O L. II.

Containing, I. A farther Demonstration of the Pro-
priety, Purity, and sound Eloquence of the Language of
the New Testament Writers. II. An Account of the
wrong Division of Chapters and Verses, and faulty Tran-
slations of the Divine Book, which weaken its *Reasonings*,
and spoil its Eloquence and Native Beauties. III. A
Discourse on the Various Readings of the New Testament.
With a Preface, Wherein is shewn the Necessity and
Usefulness of a New Version of the Sacred Books. By
the late Reverend and Learned *A. Blackwall*, A. M.
Author of the First Volume. To which is annex'd,
Proper Indexes.

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and *Crown* in *St. Paul's Church-yard*. Price 12 s.



A
PRESERVATIVE
AGAINST
QUAKERISM,

OR,
A Complication of DEISM, ENTHUSIASM,
and divers other Ancient and Modern
dangerous *Errors and Heresies*.

By way of Conference between
A MINISTER and his PARISHIONER.

WHEREIN
The Principles of the QUAKERS, or DEISTS,
ENTHUSIASTS, and several other Ancient
and Modern *Hereticks and Schismatics*, are
fairly consider'd; and plainly and fully
confuted; and the true Principles of the
Christian Religion, in Opposition thereto,
Asserted and Vindicated.

*All being accommodated to the Understanding of
the meanest Capacity.*

By PATRICK SMITH, M. A.
Vicar of Great Paxton, *Huntingtonshire*.

Jude iii. *That ye should earnestly contend for the Faith
which was once delivered unto the Saints.*

2 Tim. ii. 25. *In Meekness instructing those that oppose
themselves, if God peradventure will give them Repentance,
to the acknowledgment of the Truth.*

L O N D O N:

Printed for C. RIVINGTON, at the Bible and Crown in
St. Paul's Church-Yard. MDCCLXXII.





TO THE
Right Reverend Father in God,
E D M U N D,
Lord Bishop of *London.*

My LORD,



OUR Lordship's favourable Opinion of some part of these Papers, which you was pleased to peruse in Manuscript; and your Commands you thought good to lay on me, to proceed in
A 3 my

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DEDICATION.

my Design, of giving an Account of the Controversy with the Quakers, encouraged me to go on with it, till I had finished what I designed on the Subject; And now, with all dutiful Submission, to present and dedicate it to your Lordship, and to beg your Patronage of it.

Not doubting, but that if it meet with your Lordship's favourable Acceptance, (whose true Judgment in all Parts of useful and uncommon Learning, as well as high Station in the Church, is so universally well known,) it will effectually Recommend it to the Perusal of a great many, who would not otherwise think it worth their while to look into the Performance of so obscure an Author, and on a Subject on which so few of our Learned Writers have thought fit to bestow their Pains, as they have done on the Differences between us and the other Dissenters from our Church.

But

DEDICATION.

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But however, having done my best, to set this Controversy in a true Light, as containing Matters of the highest and greatest Importance, next to that of the Truth and Excellency of the Christian Revelation, in Holy Scripture, on which your Lordship has so worthily bestowed your Labour; I have endeavoured, to approve my self,

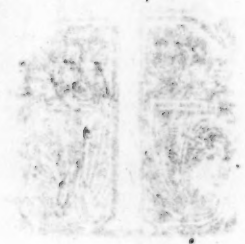
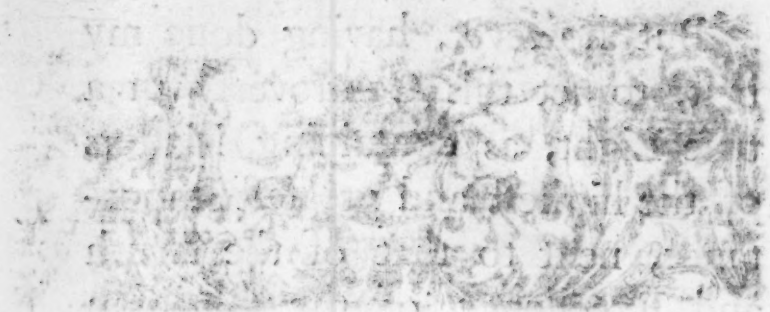
My LORD,

Your Lordship's

Most obedient,

Most humble Servant,

P. A. SMITH.





THE
P R E F A C E.



THE Writer of these Papers being led by a particular Occasion, to consider the Controversy between the Church of England and the Quakers, and to peruse some of the chief Books he could procure of both Sides, has been at the Pains to draw up a brief Summary of the whole Controversy; which being of a very large Extent, has not been done, he thinks, in one Book before; and to bring it all into as narrow a Compass as he could, without omitting any material Branch or Part thereof, that he knows; but he has the more enlarged on their pretended Light within, and immediate Revelation, as it is the Foundation of all the rest.

And

And that it might be the better suited to the meanest Capacity, he has put it into the Form of a plain Conference, fairly stating the Question, and fully answering it; and has industriously avoided all hard Words, and Terms of Art, as much as was possible, and as the Nature of the Subject would admit.

And considering that the best Preservative against Errors, was to establish the contrary Truths, with solid Proofs from Scripture and Reason, he has endeavoured not only to discover and confute the erroneous Tenets of the Quakers, but also to confirm and explain the true Christian Doctrines contrary thereto.

And if it may prove of any Use for the removing the Prejudices of any one Quaker, or for the preserving of any one Member of the Church from being seduced by them, he will not think his Labour ill bestowed.

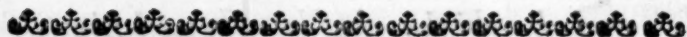
And indeed, it has not been the least Part of his Labour very often, to find out what their Opinions really were, there being so great a Diversity among them in stating them, and they having so many new-coined Words, and strange Notions

tions and Phrases, and figurative mysterious ways of speaking, peculiar to themselves, or which they have taken from the Ranters and Familists, and other former Enthusiasts, though they pretend to have them from immediate Inspiration; but he is sure, he has taken what care he could to understand them, and that he has not in any thing, wilfully misinterpreted, or misrepresented them.

And he thinks, he has shewed himself a fair Adversary, in not concealing, but fairly proposing and answering their chief Arguments, wherein they place the Strength of their Cause; and that he has also set them an Example of Writing with Temper, without any railing and reviling, or bitter virulent Expressions, and personal Reflections, which can never serve to clear up a Controversy, or be consistent with a Christian Spirit; but is a just Prejudice against those that use them, and the Cause which they espouse, as if it needed such Means to support it, and could no other ways be defended.

And he hopes, that the Manner of his treating this Controversy, which is not to provoke, but to convince them of their Errors, may have a good Effect on some of the more Sober and Moderate among them.

But if what he has honestly attempted, for their Good, and better Information, has not that good Effect that he intended; he does not think of proceeding any further in this Debate about their Tenets with them, but to leave it to others, who may be able to do it more effectually.



E R R A T A.

PAGE 30. Line 27. for *is*, read *if*. P. 39. l. 24. for *Spirit*, r. *Fruit*. P. 52. l. 5. for *eternal*, r. *external*. P. 37. l. 14. for *hundred*, r. *hundreds*. P. 64. l. 23. put out, to us. P. 76. l. 30. for *write*, r. *wrote*. P. 83. l. 25. for *feel*, r. *seek*. P. 109. l. 14. for *words*, r. *word*. and l. 31, and 35, for *burthensom*, r. *burdensom*. P. 127. l. 29. for *within us*, r. *without us*. P. 132. l. 10. for 9, 10, r. 9th and 10th. P. 133. l. 1. for *Shoulder*, r. *Soldier*. P. 138. l. 23. for *words*, r. *word*. P. 142. l. 28. for 4, r. 9. P. 148. l. 25. for *Psalms*, r. *Prov.* P. 158. l. 21. for *but a Creature*, r. *but by a Creature*. P. 192. l. 14. for *our*, r. *your*. P. 249. l. 34. for . *make*: P. 252. l. 3. for *mistaking*, r. *mis-stating*. P. 254. l. 7. after *generally so*, add, *as to some things*.

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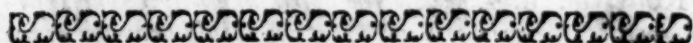
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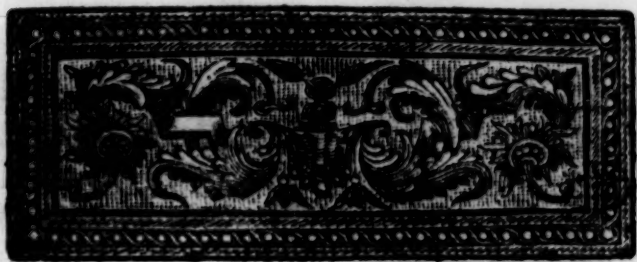
*The Names of the Quaker Authors quoted
in this Book.*

George Fox,
George Whitehead,
Edward Burroughs,
Richard Hubberthorn,
William Penn,
Robert Barclay,
Thomas Elwood,
Christopher Atkinson,
Isaac Pennington,
William Shewen,
William Smith,

William Dewsberry,
Francis Hougill,
Solomon Eccles,
John Whitehead,
James Parnel,
William Bayley,
Daniel Philips,
Benjamin Cool,
John Whitehouse,
Joseph Wythe.

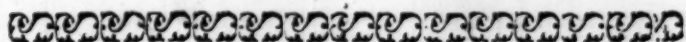


A P R E-



A
PRESERVATIVE
AGAINST
QUAKERISM:

By way of Conference between
A MINISTER and his PARISHIONER.



The INTRODUCTION.

Min.



EIGHBOUR, I have been very much concern'd to hear, that you are become so wavering and unsettled in your Religion, and that you have been so often absent from the *Church* of late, and at the *Quakers* Meetings. And therefore I have sent for you at this time, on purpose to have some serious Discourse with you, and to endeavour to confirm you in the true Principles of Religion wherein you have been
B educated,

educated, and to guard you against the gross and dangerous *Errors* of the *Quakers*.

Par. Sir, I am very much obliged to you, for your kind and good Intention in sending for me; for I had *Thoughts* of coming to you myself, to ask your Opinion about the several Points in Controversy, between the Church of *England*, and the *Quakers*.

Min. You did well to have such *Thoughts*; for as it is my Duty, to afford you the best Instruction I can, in matters of Religion; so it is no less your Duty, before you forsake the Principles or Communion of our Church, first to propose your Doubts and Objections to me, to see if I cannot satisfy you therein.

Par. I have endeavoured to acquaint myself, as well as I could, with the *Quakers* Principles; and I find them in so many things so directly contrary to those of the Church of *England*, that I have a great many things to ask you about them, if you can have the *Patience* to hear me.

Min. I only desire, that you would be an *Impartial* Enquirer after Truth, and ready to embrace it, when it is proposed to you with sufficient Evidence; and then you may ask me as many Questions as you will, and I will patiently hear you, and be sure you omit nothing that you think is Material.

Par. I will very gladly accept of the Favour you allow me; there being nothing I more earnestly desire, than that I may discover the Truth, of which Side soever it be. And therefore I will ask you a great many Questions, not as a Master or Teacher, but as an humble Scholar or Learner. And as soon as I am satisfied with your Answer to any Question I shall propose, I shall not give you

you any needless trouble, by acting the Part of a cavilling Disputer, but will immediately proceed to ask you some other Question for my further Benefit and Instruction.

Min. I hope you will have the *Goodness* also to hear me out, if my Answers to your Questions prove sometimes pretty long; for I will endeavour to make every thing very plain: And now you may begin and ask me what you please.

S E C T. I.

Quest. The first thing I shall ask you, is, Whether every Man that lives a *moral* good Life, and is a sober, honest, just Man, is not a good *Christian*? W. Penn's
Address to
Protestants.
2 Edit.
P. 18, 19.

Ans. I answer, No. For if there were no more required to make a Man a good *Christian*, but only to live *such* a moral good Life, as to observe the Rules of Temperance and Sobriety, Honesty and Justice, and other Duties of Morality and natural Religion; then, every sober, honest, just Heathen might be a good Christian, without any knowledge of Christ, or Faith in him, as he outwardly came in the Flesh, and died for our Sins, and is now our Mediator and Advocate in Heaven. But this is directly contrary to the whole Tenor and Design of the Christian Religion, and would make it the same with mere *Deism*, and *Natural Religion*.

And this is what many of the chief Authors among the Quakers seem too justly chargeable with, while they call the making any Distinction between a moral Man and a Christian, a deadly Poison, that these latter

W. Penn's *Quakerism a new Nick-name*, p. 6. Ages have been infected with; and will not allow any Knowledge or Faith of Christ's outward coming in the Flesh, to be Essential to Christianity; but say, he that believeth in the

R. Barclay's *Collect.* p. 895.

Light within, believeth in Christ, and is a Christian, and his Religion Christianity.

Tho. Ellwood's *Answer to G. K's first Narrative*, p. 74, 75.

Quest. Is there any other Difference, between a moral Heathen and a Christian, but only that outward Character, or discriminating Difference of an Historical Faith of Christ's outward coming, and Death and Sufferings in the Flesh? Whereas, a moral Heathen hath the Kind and Nature of a Christian, which is much preferable to the outward Difference between them.

Ans. The true Difference between them, does not lie only in an Historical Faith of Christ's outward Coming, and Death and Sufferings in the Flesh; but in a lively Faith thereof for the Remission of our Sins, and a true Christian Life, as the Fruit of such a Faith; which is the true Kind and Nature of a Christian, and much preferable to the Life of a mere moral Heathen. But because we can have no saving Faith of that of which we have no Knowledge, therefore the Historical Faith and Knowledge of Christ's outward Birth, and Death and Sufferings in the Flesh, is a Necessary and Essential Part of Christianity, without which it cannot subsist.

Quest. What is it then that makes a Man a good Christian?

Ans. It is truly to believe all the Articles of the Christian Faith, and duly to observe all the Precepts and Institutions of Jesus Christ, as they are delivered to us in the Scriptures; and

and to live a true Christian Life, from true Christian Principles, such as the Light of Nature alone cannot teach us, but the Gospel only reveals to us.

Quest. What are the *peculiar* Articles of the Christian Faith, as they are distinguish'd from Natural Religion?

Ans. They are such as concern the Doctrine of the Trinity, of three Persons and one God; the Incarnation of the Son, both God and Man in one Person; his meritorious Death upon the Cross, his Resurrection from the Dead, and his bodily Ascension into Heaven, and his sitting on the Right Hand of God, and his Intercession for us there, and his visibly coming again from thence at the general Resurrection at the last Day, to judge the Quick and the Dead, 1 *John* v. 7. *John* i. 14.

Quest. Is such a Faith as *essential* to Christianity as a good Life?

Ans. Yes. For Christianity contains in it Matters of Faith, as well as of Practice. And one great Design of Christianity is, to give us right Notions of the Nature of God, and of the Person of Christ, and of his Performances as our Mediator and Redeemer, our Prophet, Priest and King; *that as we believe in God, we may believe also in Christ*, *John* xiv. 1. and *as we honour the Father, we may also honour the Son*, *John* v. 23. And such a Christian Faith is necessary, in order to a Christian Life, and must in order of Nature necessarily go before it: For *without Faith it is impossible to please God*; or to do those Things that will please him, *Heb.* xi. 6. And our Works without Faith are dead, as well as *our Faith*

withoet Works, James ii. 18. And there are damnable Heresies, as well as damnable Sins, some even denying the Lord that bought them, 2 Pet. ii. 1.

Quest. What are the *peculiar* Precepts and Institutions of Jesus Christ?

Ans. They are our worshipping God, through Jesus Christ, the Mediator between God and Man; and Faith in his Blood, as outwardly shed for the Remission of our Sins; and his outward Baptism, and Supper; and Communion with his Church, and Obedience to our Spiritual Rulers and Teachers.

Quest. What are the true Christian *Principles* of a true Christian Life?

Ans. They are not only the Love of God, and Faith in him as Creator, and doing all to his Glory; but the Love also of Christ, and Faith in him as our Saviour, and doing all in his Name; depending on him both for his Assistance to do it, and on his Mediation for its Acceptance when done; and the Hopes and Fears of the future Rewards and Punishments in another World, which he has expressly promised and threatned in his Gospel.

Quest. Is not a Christian bound to perform all the Duties of the Law of Nature, as well as to observe the Precepts of the Gospel?

Ans. Yes; he is indispensibly obliged to it: For Christ came not to destroy the Law of Nature, which is the Law of God as well as his written revealed Law; and is of perpetual Obligation, as being founded in the Reason and Nature of the Things themselves which it commands and forbids. And though Christianity enjoins us other Sorts and Kinds of Duties than could be known from the mere Light of Nature, yet it contains in it also all
the

the Duties of the Law of Nature, as an essential Part of it. And it should very much recommend the Scripture to us, that whatever wise Rules of Morality and Virtue, all the wisest Men of all Sects and Ages among the Heathen, with their greatest Industry, and the highest Improvement of their Reason, were ever able to discover; we may find them all now with very little Pains in the Holy Scripture. And what was but obscurely delivered by them, with a great mixture of Ignorance and Superstition, is all now more plainly and fully, without any such Mixture, delivered to us in the Scripture.

And Christianity and the Scriptures require of us also, higher Degrees and Instances of all the several Branches of natural Duties; whether with respect to God, our Neighbour, or our selves, proportionable to those greater *Helps* and *Motives*, which the Gospel affords us; according to our Saviour's Rule, *Unto whomsoever much is given, of him much shall be required.* Luke xii. 48.

And we turn these natural Duties into Christian Graces, when we observe them as enjoined us by the Law of Christ, and in Obedience to him as our Lord and Lawgiver, and depend on him for their acceptance, as our Mediator and Redeemer, whereby they will entitle us to the Reward of Christians.

Quest. What are the greater *Helps* which the Gospel affords us, for the Performance of our Duty, than could be had from the mere Light of Nature?

Ans. They are the Advantages of a standing, written, divine Revelation; containing a greater, and clearer, and more certain Discovery of the Being and Nature, and Will

of God, and of the Happiness of Man, and his way of attaining it, than could be had from the mere Light of Nature: And the Advantages also of a Christian Church or Society; and of a settled Order of Pastors and Teachers, to teach us out of the Scriptures; and of the religious Observation of the Lord's-day; and of solemn Assemblies for publick divine Worship and Christian Instruction; and of entring into a solemn Covenant with God at Baptism, and of frequent renewing it at the Lord's Supper; and above all, the Advantage of the inward gracious Assistance of the Holy Spirit of God, accompanying all these outward Helps and Means.

Quest. What are those greater *Motives* which the Gospel affords us for the Performance of our Duty, than could be had from the mere Light of Nature?

Ans. They are, *Our having Life and Immortality brought to light to us through the Gospel*; or the clear undoubted Revelation of the spiritual Nature, and Immortality of the Soul, and of the Resurrection of the mortal Body, to partake together with the Soul, in its eternal Happiness or Misery; and the clear Discovery also of the Creation of the World, and of the Origin of Mankind; and of the true Original of the Corruption of our Natures, by the Fall of our first Parents from their primitive Innocence, through the Temptation of the Devil; and of God's hatred of Sin, that he would not pardon it without such an atonement for it, as the Death of his own Son; and of his Love to us, in giving his own Son to die for us, to deliver us from eternal Death, and to purchase for us eternal Life, upon the gracious Terms of our Repentance for our past Sins,

Sins, and our sincere Obedience for the Future; for the Performance whereof, he promises and affords us the sufficient Assistance of his Spirit.

S E C T. II.

Quest. Is not Christ the Word, *the true Light that lighteth every Man that cometh into the World?* And does he not therefore enlighten every Man with a divine, spiritual and supernatural Light within him, sufficient to teach him all the Essentials of Christianity, without the Scripture or any outward Teaching? *John i. 9.*

Ans. No; this is a mere precarious Assertion, that would make the Scripture, and all outward Teaching of no necessary use, nor the outward ordinary Means of enlightning us with the Essentials of Christianity; for which there is no colour nor ground, neither in this, nor in any other Text of Scripture; tho' it be the very Foundation of Quakerism, and their great and fundamental Error, that has led them into so many more, by their taking their own vain Imaginations for the Teachings of Christ the Word, as the Light within them; whereas it is not said, that Christ the Word was a Light in every Man; nor can it be inferr'd from his being the true Light that lighteth every Man, that he therefore inwardly enlightens every Man with a divine, spiritual, and supernatural Light within him, sufficient to teach him all the necessary and essential Truths of Christianity, without any outward Teaching; which is only the Quakers false Meaning put to St. *John's* Words.

For

Robert
Barclay's
*Col. of his
Works,*
p. 895.

For tho' Christ the Word, is by his divine Essence every where, in all things, and in all Men, and sufficient or able in an extraordinary way, inwardly to teach Men all the Essentials of Christianity, without any outward teaching; yet that in his ordinary way with Men he does it, is contrary both to Scripture and Reason, and the general Experience of Mankind, who have not (as the Quakers themselves own,) the outward Knowledge of Christ, or of Christ's outward Manhood, and outward Birth, and Death, and Sufferings in the Flesh; but from the Scripture, and outward Teaching. And yet these are such essential Truths of Christianity, that the whole Christian Faith and Religion, as it is distinguished from natural Religion, depends thereupon. And therefore, when Jesus asked his Disciples, *Whom do ye say that I the Son of Man am?* and Simon Peter answer'd, *Thou art Christ the Son of the living God*; he said unto him, *Upon this Rock I will build my Church*, that is, upon this Doctrine he confessed, of Jesus the Son of Man his being the Son of the living God; which is therefore a most essential Christian Doctrine; and the Knowledge and Faith thereof, and of his outward Birth and Death, and Resurrection, the very Foundation of Christianity: Which yet the Light within, as is confessed, does not enlighten any Man with, without the Scripture or outward Teaching; and therefore cannot be sufficient, without the Scripture or outward Teaching, to enlighten every Man with all the Essentials of Christianity, *Matth. xvi. 16.*

Quest. What is the Meaning then of Christ the Word being call'd the true Light, that
lighteth

lighteth every Man that cometh into the World, if he does not inwardly enlighten every Man with a Light within him, sufficient to teach him all the necessary and essential Truths of Christianity, without any outward Teaching?

Ans. The Meaning is only, that he is the true Author and Cause of all the Light and Knowledge in Religion, that ever any Man in the World had or shall have, as he is called the *Resurrection and the Life*, as he is the Cause and Author of them, *John xi. 25.* But it by no means follows from hence, that he either enlightens every Man in the World with the same kind of Light, or every Christian in the same manner; no more than when it is said, *The Lord giveth Food to all Flesh*, that he giveth them all the same kind of Food, or feedeth them all in the same Manner. *Psal. cxxxvi. 25.*

Quest. What are the different kinds of Light wherewith Christ enlightens Men?

Ans. Christ, as he is the Word God, by whom all things were made, enlightens every individual Man in the World, whether Heathen or Christian, with the Light of natural Reason, or (as may be also allowed) with some common Illumination, to strengthen and assist their natural Faculty of Reason and Understanding, whereby they may be able to discover the Being of a God, from his Works, and in some measure to discern between moral Good and Evil, or Virtue and Vice; so that they are without excuse, if they walk not according to that Light. *Rom. i. 20.* And this is all the Light that is in every Man, and common to all Men; whatever glorious Names of God or Christ, or divine, spiritual,

spiritual supernatural Light of Christ, some most presumptuously give to it.

But Christ, as he is *the Word made Flesh*, both God and Man, our Redeemer, enlightens us Christians, not only with the Light of Natural Reason, or some common Illumination, but with the Light of the Gospel, or of the peculiar Precepts and Doctrines of the Christian Religion; which could not be known, but by supernatural divine Revelation.

And it was in this Respect chiefly, that Christ was by the Evangelist said to be the true Light; for it was, as thus consider'd, that *John the Baptist* was sent to bear Witness of him, *that all Men*, to wit, that heard *John*, *through him*, or his Testimony, might believe in Christ; not as he was the Word, or God only, or as the common Light within all Men, which all Men had had from the Beginning; but as the Word made Flesh, both God and Man, without them, and all other Men, the great Prophet and Teacher sent from Heaven, of whom the Prophets foretold, and whom he visibly pointed out to them, bidding them, *Behold him, the Lamb of God, that taketh away the Sin of the World*; that is, who as a Lamb without Spot and Blemish, was to offer up himself as a Sacrifice for the Sins of the World, *John i. 29.*

Quest. What are the different *Manners* of Christ's enlightning Christians with the Light of the Gospel?

Ans. Christ enlightned his Apostles, and others, with whom he conversed when he was upon the Earth, with the Light of the Gospel, by his own outward personal Teaching. And he enlightned his Apostles also,
and

and other first Publishers of the Gospel, after his Ascension, by immediate Inspiration. And he enlightens us Christians now with the same divine Light, by his written Word, or Scripture, and other outward Means of Instruction, and by the inward Illuminations of his Spirit accompanying these outward Means, and not without them: For *Faith cometh by hearing, and hearing by the Word of God*; to wit, that is outwardly read or preached, *Rom. x. 17.* And though these are different ways of his enlightning Christians, yet they are no wise contrary or opposite to one another: But as he is called the true Light, as he is the principal Cause and Author thereof; so is the Gospel, or Word, outwardly preached, called Light, and his Apostles and Ministers, and true Disciples, the Light of the World, as they are subordinate Causes and Means under him, whereby he enlightens us, *2 Pet. i. 19. 2 Cor. iv. 4. John v. 35. Acts xiii. 47. Matth. v. 14.*

Quest. Is not every Man that cometh into the World, every individual Man in the World? And if Christ is by the Evangelist called the true Light, chiefly as he enlightens Men with the Light of the Gospel, does he not then enlighten every individual Man with the Light of the Gospel?

Ans. No: It does not follow, that because Christ is by the Evangelist called the true Light, chiefly as he enlightens Men with the Light of the Gospel, that therefore he enlightens every individual Man with the Light of the Gospel; (supposing, that by every Man coming into the World there, were meant every individual Man in the World;) seeing he does not enlighten every individual

Man in the World with the same kind of Light. And he is not called the true Light only, though chiefly, as he enlightens us with the Light of the Gospel; for the Evangelist holds forth also the general Benefits that all Mankind have by him, as Creator, as well as the special Benefits that Christians have by him, as Redeemer. And he may be truly also said in some respect to enlighten every individual Man in the World with the Light of the Gospel, as all that are so enlightned, are enlightned by him: As when it is said, *The Lord raiseth up all that are bowed down*, it is meant, that all that are so raised up, are raised up by him, *Psal. cxlv. 14.*

Quest. Does not the Apostle to the *Colossians* say, that the Gospel was preached then to every Creature under Heaven? or, as some say the Word may be rendered, *in every Creature*? And how could this be, if every individual Man had it not inwardly preached to him by the Light within him? *Col. i. 23.*

R. B's. Ap.
p. 132.

Ans. As the Phrase *every Creature*, must be limited to reasonable Creatures, and to Men only; so it must needs admit of some further Limitation, and can no more be meant of every individual Man under Heaven, than what the same Apostle in the same Place says, of his warning every Man, and teaching every Man, is to be so understood. And as *preaching to every Creature*, in *St. Mark xvi. 15.* is the same with *teaching all Nations*, in *St. Matth. xxviii. 19.* So by the Gospel here being preached to every Creature, must be meant only, as the like Phrase is in other Places, of its being preached to Men of all Sorts or Nations; that where-ever it was preached, it was preached to every Man indifferently, and without Exception,

ception, whether they were *Jews* or *Greeks*, *Barbarians*, *Scythians*, Bond or Free; and that it was preached then far and wide; or as the Word may be rendered, not *in every Creature*, but *in the whole Creation*, or World, or all the then known Parts thereof, whithersoever the Apostles or Evangelists came. For *Preaching* is never used to signify inward Teaching, but only outward Teaching with the Voice or Speech. And it could be no other Preaching that the Apostle here speaks of, since it was such as they had heard with their bodily Ears.

And it is plain from the preceeding Verses of that Chapter, that by the Gospel preached *to every Creature*, which the Quakers would have rendered, *in every Creature*, the Apostle does not mean the Gospel preached inwardly, but the Gospel preached outwardly, as being the Doctrine of our Redemption by Jesus Christ, through *the Blood of his Cross*, and *his Death in the Body of his Flesh*; which is a Doctrine that is confessed the Light within does not inwardly teach, without any outward Teaching, *Verse 20, 22.*

And however the Quakers pretend to their being taught their Religion from the Light within, it is a Matter of Fact we are sufficiently assured of, that they do not learn what is peculiar to it from the Light within, but from one another; for they cannot instance in any one that is a Quaker, who was not made so by hearing them, or reading their Books; and the first of them had what he taught from other Enthusiasts that were before him: So that their being taught their Religion from the Light within, is but a vain and empty Pretence.

Quest.

Quest. Was the Ministry of Men, and outward Preaching to the Ear, with the Voice and Speech, the general and ordinary way whereby Men were brought to the Knowledge and Belief of the Gospel in the Apostles Days?

Ans. Yes; it was the general and ordinary way, even in the Apostles Days: For it was by their outward Preaching after Christ's Ascension, that others at first were brought to the Knowledge and Belief of the Gospel; *So we preached, and so ye believed, saith St. Paul, 1 Cor. xv. 11.*

And we do not find that *Cornelius* was taught the Knowledge and Belief of the Gospel by the Light within, but that he was ordered by a Vision to send Men to Joppa, to call for Peter, who should tell him Words, to wit, concerning Jesus of Nazareth, whereby he and his House should be saved, *Acts xi. 13, 14.* And when Christ was to reveal his Mind and Will to the Churches of *Asia*, he did not do it by the Light within, but by an Angel to St. *John*, who was by Writing to signify it to them, *Rev. i. 1, 2, 3.* And he describes other good Christians besides his Apostles, to be such as *should believe through their Word*; that is, that was outwardly preached by them, *John xvii. 20.* And it was foretold how our Lord would teach his People under the Gospel, outwardly by his Word, and inwardly by his Spirit concurring therewith, *Isaiah lix. 21.* And therefore the Spirit that would separate it self from the outward Word, and oppose the Spirit's inward to his outward Teaching, cannot be the same Spirit that was the Author of the Scripture. And the Gospel is called *the Ministration of the Spirit*, as the

the Spirit is promised and joined with it, and as the outward Preaching of it is the outward ordinary Means whereby the Spirit communicates all Spiritual Light and Life to us, 2 Cor. iii. 8.

And if the Light within were sufficient to teach Men all that is necessary for them without the Scripture; how came the rich Man in Hell, *who desired of Abraham, that some might be sent from the Dead to preach to his Brethren on Earth*, to have that Answer given him; *They have Moses and the Prophets, let them hear them?* Would it not have been a fitter Answer, according to the Quakers Doctrine, *They have the Light within them, let them hear that, for that is sufficient to teach them all that is needful for them, without any Thing else?* Luke xvi. 19.

Quest. Is it of any *dangerous* Consequence to say, that Christ enlightens every Man inwardly, with a Measure of Light within him; sufficient to teach him all the Essentials of Christianity, without any outward Teaching?

Ans. Yes; it is of very *dangerous* Consequence, as being plainly contrary to the Christian Dispensation, and the way in which the Christian Religion was propagated through the World; which was in an outward sensible way, by outward Teaching, and by outward Signs and Miracles. And it would follow from thence, that there was no need of Christ's outward Teaching, nor of his sending his Apostles to teach all Nations, nor of their writing the Scriptures; and that there never were, nor could be, any Sins of *Ignorance*, but that all would be committed against Light and Knowledge; which is contrary

trary to the Scripture, and common Sense and Experience; for we read of some *who know not their Master's Will, and know not what they do*, Luke xii. 48. *John* xvi. 2.

Switch,
p. 43.

And whereas they say, No Man can leave the Light within, without knowing that he does so, while his Day of Visitation lasts, and all that leave it are self-condemned: It is plain *St. Paul*, while his Day of Visitation lasted, could have no Light within him to inform his Conscience better, nor be self-condemned, when *he verily thought within himself, that he ought to do many Things contrary to the Name of Jesus*, Acts xxvi. 9. for he says expressly, *he did it in Ignorance and Unbelief*, 1 Tim. i. 13. And when it was prophesied of the *Messiah*, *That he should be given for a Light to the Gentiles*, it is clear he was not so then; seeing till his coming in the Flesh, and his being outwardly preached to them, *they were in the Regions of Darkness*, as the Heathen Part of the World now still are, *Isaiah* xlix. 6. *Matth.* iv. 16.

And if every Man in the World has a Light within him, sufficient to teach him all that is necessary, what have the Quakers to pretend to more than others; unless they will say, it is only they who follow this Light within; which any others may say as well as they; and which many that widely differ from them, pretend to as much as they? And would they not have acted more agreeably to their Principle of the Sufficiency of the Light within, if they had, with *Muggleton*, laid aside all outward Teaching, and left every Man to follow the Light within him?

Quest. What will be the Consequence of saying, That the Light within every Man
coming

coming into the World, is sufficient to teach him all the Essentials of Christianity, without the Scripture, or any outward Teaching; and yet, that it does not teach them any Thing of Christ's outward Birth, and Death and Sufferings in the Flesh, and the other Historical Truths and Matters of Fact concerning him, recorded in the Scriptures, without the Scripture, and outward Teaching?

Ans. The plain Consequence of this will be, that they must make the Knowledge of these Truths, as indeed they do, to be no necessary nor *essential* Parts of Christianity. And if they lay aside these Truths, and the other essential Doctrines of Christianity that depend thereupon, there will be nothing left for the Light within to teach them, but only the bare Principles of Morality and Natural Religion, which their own natural Reason and Conscience may teach them. And what are the four Gospels, but a History of what Christ is, said, did, and suffered? But it seems a Man may be a Quaker Christian, without knowing any Thing of this.

Quest. Do not they say, that though the Light within does not teach them any Thing of Christ's outward Birth and Sufferings in the Flesh, yet it teaches them many other *Evangelical* Truths without the Scripture?

Ans. Yes: They say so, and that is all, without having ever given us any Proof that the Light within teaches them any of the *peculiar* Truths of the Gospel without the Scripture. And we have no Reason to take their bare Word for it; nor to believe them upon any less Evidence than their working of unquestionable *Miracles* to attest it; such as cannot be wrought by any natural Power;

but by the extraordinary Power of God; seeing it is contrary to the Experience of all other Men, who have the Light within as well as they; and to the Experience even of the best Christians, who would be as likely to attend to it as any of them. And therefore it may reasonably, and must necessarily be concluded, that their Light within, whatever they pretend, is nothing but the Light of their natural Conscience, and the Law of Nature written in the Hearts of all Men, that teaches them nothing besides the Dictates of Natural Religion.

Quest. Is not the *Gospel*, speaking properly, the inward Power and Life of the Light within, which preacheth glad Tidings in the Hearts of Men; and not the outward Declaration of the Doctrine of Christ in the Scripture, which is sometimes called the Gospel, but only figuratively?

R. B's Ap.
p. 167,
168.

Ans. No: For the outward Declaration of the Doctrine of our Saviour in the Scripture, concerning Salvation through him, as he *was made of the Seed of David, according to the Flesh, and declared to be the Son of God with Power, by the Resurrection from the Dead, was the Gospel* which St. Paul tells the Romans, he was called to be an Apostle to preach, that is, outwardly; and which he says, is *the Power of God unto Salvation to every one that believeth*; that is, a powerful and efficacious Doctrine, by the Power of the Spirit of God accompanying it, for the Conversion and Salvation of such as believed it; and is therefore truly and properly speaking, the Gospel, *Rom. i. 1, 3, 4, 16.* And he also tells the *Corinthians*, that the Gospel he preached to them, by which they were saved, was, *that Christ died for*

for our sins, was buried, and rose again the third day, according to the Scriptures, 1 Cor. xv. 1, 2, 3, 4. And he calls the preaching of the cross, that is, the outward Preaching it, the power of God to us that are saved, 1 Cor. i. 18. For sure that was some outward Preaching or Word, and not the Light within all Men and Heathens, which teacheth them nothing of Faith in a crucified Jesus without them; and no doubt he meant that Faith, when he said, *the Gospel was the power of God to every one that believeth*. And as the word *Gospel*, signifies a joyful Message, so is the outward Declaration of the Doctrine of Salvation through Jesus Christ, as he outwardly died for our Sins, and rose again for our Justification; and therefore not figuratively only, but properly so called, and what the Light within, that is common to all Men, tells us nothing of.

Quest. Is not the Word that was nigh to the Romans, in their Mouth, and in their Heart, R. B's Ap. p. 170. and which the Apostle directed them to, the inward powerful Word or Gospel preached inwardly in the Hearts of all, by the Light within. *Rom. x. 8.*?

Ans. No. The Word that St. Paul says, was in the Mouth and in the Heart of the Romans, who were professed Christians, could not be any inward Word or Gospel he directed them to, as preached inwardly in their Hearts; for he expressly calls it, *the word of Faith*, that is, the Word or Doctrine to be believed, that he and the other Apostles preached; which taught them to *confess with the Mouth, and to believe with the Heart, that God had raised Jesus from the Dead*; which is a Doctrine the Quakers confess the Light within,

within does not teach them, without the Scripture, or any outward Teaching; and which is yet such a necessary and essential Doctrine of Christianity, as is the great Evidence of the Truth thereof, and which makes St. Paul say, *If Christ is not risen, then is our preaching vain, and your faith is also vain.* 1 Cor. xv. 14, 17. But this Word and Doctrine of Faith, concerning Christ's Resurrection, and the other Truths of the Christian Religion, being every where so constantly outwardly preached to them by the Apostles, and with great plainness of Speech, it was therefore nigh to them, both to their Hearing and Understanding, to confess it with their Mouth, and to believe it with their Heart.

And the Apostle in the same Chapter tells them, that *Faith cometh by hearing the Word preached by them that were sent to them*, that is, by the Apostles and other Ministers of Christ, of whom he says in the plural Number, *How beautiful are the feet of them who preach the Gospel of peace, and bring glad tidings of good things.* V. 15, 17.

W. P's
Primitive
Christi-
anity, p.
31, 32,
71.

Quest. Does not the Apostle say of the Gentiles or Heathens, that *what may be known of God, (which is an universal Proposition) was manifest in them, because God hath shewed it unto them*, that is, by the Light within. Rom. i. 19?

Ans. The Apostle does not say, that *whatsoever may be known of God was manifest in them*; but in the very Words immediately following, he tells us, what it was may be known of God by the Gentiles or Heathens, to wit, *His eternal power and godhead, from the creation of the world, by the things which are*

are made. But this is not all that may be known of God, of his Mercy and Love to us, in giving his Son to die for us, that whosoever believes in him, as he thus died for us, should not perish, but have everlasting life; which by the Gospel outwardly preached, is manifest to us, but which neither his Works or Things which he has made, nor the Light within, sheweth us any thing of, *Job. iii. 16.*
1 Job. iv. 9, 10.

Quest. Is it not enough that the Quakers *R. B's Ap.* own, they are bound to believe the historical *p. 14.* Truths, and Matters of Fact concerning *275.* Christ's outward Birth, and Death, and Resurrection recorded in the Scripture, when they are made known to them, by the Scriptures?

Ans. No, It is not enough, but they must own them as *Essential* Truths of Christianity; tho' they are not made known to them by the Light within, but by the Scripture. And if so, then the Light within cannot be sufficient of itself to teach them all the Essentials of Christianity; nor that upon which all Certainty of Faith, as they say, depends, seeing the Scripture, and not the Light within, must be the sole Ground of their Faith, at least as to these Truths. And how comes the Light within to be able to teach them the greater Truths, and yet not be able to teach them these lesser Truths, as they most unchristianly call them; but only, because what they call the greater Truths, is no more than what the common Light of natural Reason in every Man may teach them; but what they call the lesser Truths, is only to be known by the Revelation made to us thereof in the Scriptures? And is it not very strange, if the

Light within, be as they say, Christ himself, or a supernatural saving Light from Christ, it should tell them nothing of his outward Coming, and Death and Sufferings in the Flesh for their Salvation?

And it is not enough to believe them, when they are made known to them by the Scripture, with a bare *historical* Faith of them, but with a *saving* Christian Faith of them, as necessary to their Salvation; which they cannot do, according to their two great fundamental Principles; one, of the Light within being their primary and full Rule of all that is necessary to their Salvation; and the other, of there being no saving Faith, but what is wrought in them, by the inward immediate Revelation of the Spirit.

G. White-
head's
Antidote,
p. 8.

Quest. Will you think it of *most* dangerous Consequence, as is pretended, for the Quakers to call it an undervaluing of the Light within, to say it is not sufficient to Salvation without something else; when it is confessed, that in a true Sense it is God and Christ, the Eternal and Essential Word?

Ans. Yes, sure. For seeing it is only in a figurative Sense, that God and Christ the Eternal and Essential Word, can be called by any the Light in Men, as he is the Cause and Author of all the Light in Men; and the something else, without which it is said, the Light within cannot save us, is declared to be the Manhood of Christ, and his outward Death and Sufferings for us in the Flesh: To call this an undervaluing of the Light within, is not only to make the Knowledge of these, no necessary nor essential Part of Christianity; but to make them even no necessary Causes of our Salvation; and so to make Christ our Saviour,

Saviour, not as the Word made Flesh, both God and Man; but as the Word or God only, which is a direct setting up of *Deism*, and overthrowing of *Christianity*.

Quest. May it not be truly said, that the Light within, is neither natural Conscience, nor the Law of God in the Heart of Man, nor Conscience illuminated by the Preaching of the Gospel, and the Operation of the Holy Ghost thereon; but the Word God himself within them; and differs from other Emanations of divine Grace, as the Workman from the Work; for the Scripture says, *In the Word was life, and the life of the Word was the Light of Men*, John i. 4.?

W. Pen's
Defence
of Gospel
Truths,
p. 50.
—Primi-
tive Chri-
stianity,
p. 14, 36.
—Key, p.
11.

Ans. No, This cannot be truly said; for the meaning of that Scripture, that *in the Word was life*, is, that in and through Christ the Word (not as the Word only, but as he is there afterwards described, the Word made Flesh) was Life, v. 14. As when it is said, *Neither is there Salvation in*, that is, through any other, Acts iv. 12. And by *Life* there is meant eternal Life, as appears by what the same Evangelist says elsewhere, that, *This is the record that God hath given us eternal life, and that this life is in*, that is, through his Son, 1 Joh. v. 11. And when he says, *the life of the Word was the light of men*, he does not say it was the Light within them; but his meaning is, that the Knowledge of that eternal Life, that is in or through Christ the Word made Flesh, who is the Author and Giver of it, and who has brought it to light to us through the Gospel, and the way of attaining it through him, was incomparably the best Knowledge and Light of Men, wherewith they could be enlightned; as shew-

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ing them where their true Happiness is, and how to direct all their Actions and Designs to the attaining thereof.

Or suppose we were to understand the Words in the Quakers Sense, of the Word, or the divine Life of the Word, as the Word only, being the Light of Men; it could not be meant of the Word, or the Life of the Word being itself the *formal* Light of Men; but only, of its being the *efficient* Cause thereof; as Christ is *our peace*, that is, the Author and Procurer of it, *Eph. ii. 14.* And therefore the Light within, is not the Word God, or the Workman himself, but only his Work, as the Light in a Room, is not the Sun itself, but an effect of it only.

G. White-
head's
Innocence
against
Envy,
p. 18.

Quest. What do you think of them, who even worship and adore the Light within one another, as Christ and God?

Ans. I think they are plainly guilty of Idolatry, in worshiping that as God, which is not God; for no Light within Men can be God himself, but only at most, a gracious Gift of God, and communication of Light from him. And to worship that Light as God, is to worship the Gift instead of the Giver. And if it be a false Light, that leads them to gross Errors, contrary to the Scriptures, and the essential Principles of the Christian Religion; it can never come from God or Christ, or the Spirit of Truth, but from the Father of Lies, and a Spirit of Error. And therefore to worship that lying Spirit as God, is really the same gross Idolatry, with that of the Heathens worshipping of Demons or Devils as the true God, when they gave forth their lying Responses and Oracles among them in their Temples.

Quest.

Quest. What is your Opinion of their *R. B's Ap.*
 Notion of the Light within, who do not *P. 137,*
 allow it to be Christ or God himself, or the *138, 139,*
 proper Essence and Nature of God, nor any *161.*
 part of Mans Nature, nor an Accident; but
 a heavenly Principle, and real spiritual Sub-
 stance, distinct from Man's Soul and its Fa-
 culties, and which by the Soul may be felt;
 in which God as Father, Son, and Spirit
 dwells; a measure of which they say, is in all
 Men as a Seed, which they call the Vehicle
 of God, or the spiritual Body of Christ, in
 which he is, and from which he is never sepa-
 rated, and by which he enlightneth every
 Man that cometh into the World?

Ans. It is but a mere groundless and ima-
 ginary Notion, which was contrived, as has
 been owned by some of them who first used
 it, and who borrowed it from the *Jewish*
Cabbalists, or mystical traditionary Writers,
 only to render (if possible) the Quakers No-
 tions about the Principle of God's Grace in
 Men, intelligible, and to guard against the
 most absurd and nonsensical Notion, as they
 say, of some of the Quakers; who ignorantly
 fancy God or Christ himself to be the Light
 within them, or any other Men, as the im-
 mediate Object of their Knowledge, Thoughts
 and spiritual Perception; without any inter-
 mediate Illumination, divine Ray, Beam, or
 Influence and Operation of God upon their
 Minds, or without any Medium or Means,
 by which he inwardly enlightens them, as the
 Sun does outwardly enlighten us, by his Rays
 or Beams.

But if this intermediate Thing, or Vehicle
 of God, though they call it a *spiritual* Sub-
 stance, be really a *material* Substance, as it
 must

must needs be, if it be capable of being divided into Parts and Measures, a Measure whereof they say is given to every Man; it cannot but be a very irrational Notion, to make it a Principle of any spiritual Illumination to the Soul of Man; it being absurd enough, to make Matter capable of thinking itself, but much more so, to make it a Principle of Thinking, and of illuminating a Spirit with spiritual Truths. And it was a Notion no wise liked by the Founder of their Sect, when he said, *Away with their Vehicles and intermediate Things.*

Quest. What if some of the Quakers should mean no more by the Light within, but some Illumination and divine Light sent in upon the Conscience; a Measure of which is given to every Man to warn them of their Duty, and reprove them for Sin?

Ans. If this were all that any of them meant by the Light within, we should not have any Controversy with such of them about it, provided they did not make this Light within, given in some measure to every Man, sufficient to teach them all the Essentials of Christianity, without the Scripture or any outward Teaching.

Some of
the Qua-
kers Prin-
ciples, p.
14, 15.
G. W's
Christian
Quaker,
Part 1.
p. 9.
Barbadoes
Judgment.
Yearly E-
pistle,
1666.

Quest. What is to be thought of those, who say, that every particular Man has a sufficient and infallible Light within him, to teach him all that is necessary for him to know, and to guide him into all Truth; and that in the beginning, Friends were turn'd to the Light in their own Consciences, as their proper Guide in all things belonging to Religion: But when it pleased the Lord to gather so great a Number into the Knowledge and Belief of the Truth, that now the Light in

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particular Men is to be tried and judged by the Light of the Body; to wit of ancient Friends, in their Assemblies and Meetings, which is the Church; and that it is abominable Pride in any Particular, that will not admit of the Church's Judgment to take Place against them; as believing it to be more according to the universal Wisdom of God, than any particular Measure in themselves?

Ans. I think this is plainly to introduce a blind Obedience to the Church, and an implicit Faith in whatever the Church determines; which is the very *Effence* of *Popery*. And in this the Quakers are no way consistent with themselves, but destroy their main Principle upon which they first set up, and separated themselves from all other Churches, which was the Sufficiency and Infallibility of the Light within every Man, to guide him into all Truth in Matters of Religion. And therefore, they cried down all Church Authority over the Judgment of others, as Carnal and Antichristian; whereas now, their Assemblies and Meetings for Worship and Discipline, which they call the Church, do assume an Authority over the Light within particular Persons. But if the Light within particular Persons be infallible, what can the Light of the Body be more than infallible; there being no Degrees in Infallibility? And what does the Sufficiency of the Light within every Man signify, if it is not to be followed, but must submit to the Light of the Body? And how can he that believes his own Light submit it to another? And was it not the Sin for which the Prophet that went to *Bethel* died, that he acted contrary to a Revelation made to himself, in Compliance with a pretended
Reve-

Revelation made to another? 1 *Kings* i. 1, 3. And is not every Man as certain of his own Light within him, as they are of theirs? And is he not more certain of his own, than he can be of theirs? And what Authority have they of judging of his Light within him, more than he has of judging of their Light within them? And who are the Body, or of what Persons must it consist? Must it be made up of Men only, and those of the Ministry only? or of Men or Women, whether of the Ministry, or not of the Ministry, indifferently? And is it every Person in such an Assembly, or only the Majority of them, or of the Principal leading Men in it, that is infallible? Or is it their universal Agreement together that makes them so?

And when several of these Assemblies and Meetings, which they call the Church, have different and contrary Lights, which has often happened; as about putting off the Hat in Prayer, and a stated Ministry, and Womens Preaching, and their Meetings for Discipline distinct from Mens; and the preaching Christ without them, as well as by his Spirit within them; and the leaving Friends at Liberty to pay Tythes, is their Light so directed; and divers other Things, about which they have differed among themselves; and for which they have censured or excommunicated one another; which of them must be then owned as infallible, when they are all alike positive in asserting their Light, and their Infallibility? Or is it only their general yearly Assembly that is infallible, and that is by all of them to be submitted to?

And which then are the right Quakers, whether those of their Church Assemblies, whether

whether General or Particular, who have censured others for not submitting to their Judgment? Or they who follow their own Light, in not submitting thereto? And when the Question is, which of them follows, or strays from the Light of Christ within, which they say is one in all of them; How is this to be judged, but by the Scripture, and not by what they call the Witness of God in ancient Friends, without mentioning the Scripture, and which appears in so many Instances to be contrary to the Scripture?

Quest. Do not they say their Church Assemblies do not pass Judgment against the Light in particular Persons; for the Light of Christ cannot contradict it self; but against those who professed the same Doctrine and Discipline with them, and have innovated therein? Switch.

Ans. It is their Church Assemblies that have innovated in their allowing a stated Ministry, and Womens Preaching, and Meetings for Discipline, and in not suffering them to act in the Matter of the Hat in Prayer, as the Spirit moved them, which the Light in particular Persons testified against, as Innovations.

Quest. Do not they also say, that when they were for leaving every Man to the Light of Christ in the Conscience, as to Matters of Religion, they meant it only of Things that concern'd Faith and Worship; but as to what related merely to the Order and Decency of Society, the Concurrence of the Generality should suffice, against which Conscience can never be warrantably pleaded? And do they not still leave every Man to the Guidance of the Light within, in Matters of Faith and Worship? W. P's Liberty Spiritual, p.

Ans.

Ans. No, they do not. For the preaching of Christ without them, in the same Body he had here on Earth, now glorified in Heaven without them, besides his Spiritual Presence by his Light and Life in all his Children, is a Matter of *Faith*, and very Fundamental one: And they have called it a bringing in a new way of preaching Christ among Friends, to preach of his outward Appearance without them, before they preach of his inward Spiritual Appearance within them. And the putting off the Hat in publick Prayer, is a Matter relating to *Worship*, which they impose on all as necessary, tho' thought indifferent, or even unlawful, and forbidden by the private Light of some of them. And though they act agreeably to Scripture in putting it off, 1 *Cor.* xi. 4. yet in imposing it on all, they innovate, and act not agreeably to their former Principle and Practice, which was to leave every one to act therein as they were moved by the Light within.

W. P's
Address to
Prote-
stants, 2d
Edit. p.
152.

W. P's
Judas and
the Jews,
p. 13.

And though they have said formerly, that that Text, *Tell it to the Church*, Matth. xviii. 16. related only to private Injuries between Man and Man, and not at all to Matters of Faith. Yet at another Time they say, if in Case of private Offences between Brethren, the Church is made absolute Judge, from whom there is no Appeal in the World; how much more in any the least Case that concerns the Nature, Being, Faith and Worship of the Church it self?

Quest. Does not the Scripture say, *the Spirits of the Prophets are subject to the Prophets?* 1 *Cor.* xiv. 32.

Ans. It is not said the Spirits of the Prophets are to be subject, but that they are subject

ject to the Prophets; that is, to the Prophets themselves: So that this concerns not at all the Tryal of the Spirits of the Prophets, by other Prophets, but only the Time of their speaking; that the Impulse was not so violent on them, but that it might be restrained by them till others had done speaking; and so might all prophesy one after another; as appears from the Context, and the whole scope of the Place.

Quest. Will they not allow that their Light within them should be tried by the Scripture or Reason, as a more certain and noble Rule?

Ans. No, by no Means. But they will have their Light within to be the Judge of the Scripture, and of its Interpretation and Meaning. And they reject all Use of human Reason in finding out Spiritual Truths, as carnal Reasonings: So that there is no way left of convincing such Men of the grossest Errors, contrary to the Scriptures, if their pretended particular Light, or the Light of the Body tell them they are Truths.

S E C T. III.

Quest. What is the true *Rule* and Standard of a Christian's Faith and Practice in Religion, if it is not the Light within him, or the Light of the Body of ancient Friends, in their Assemblies and Meetings?

Ans. It is the *Revelation* that God has made of his Mind and Will to us in the *holy Scriptures*, which were given by *Inspiration*, and are able to make us wise unto Salvation, through Faith which is in Christ Jesus, 2 Tim. iii. 15, 16. For whatsoever things were written aforetime, were written for our learning, that we through Patience and Comfort of the Scriptures,

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might

might have Hope, Rom. xv. 4. And as the Jews were said to have Moses and the Prophets, and to hear and believe them, by hearing and believing their Doctrine in their Writings ; so we who have the Scriptures of the New Testament, may be said now to have Christ and his Apostles, and to hear and believe them, by hearing and believing their Doctrine contained in them. For so St. Luke tells us, he wrote his Gospel, that we might have a perfect Declaration, and know the Certainty of those things which were then most surely believed among Christians, and of all that Jesus began both to do and teach, until the Day in which he was taken up, Luke i. 1, 4. Acts i. 1, 2. And St. John wrote his Gospel, That we might believe that Jesus is the Christ, the Son of God, and that believing we might have Life through his Name, John xx. 31. And the Things that I write unto you, says St. Paul to the Corinthians, are the Commandments of the Lord, 1 Cor. xiv. 37. And when he had declared that important Doctrine in Writing to the Galatians, that in Christ Jesus, or in his Religion, neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature; he says, As many as walk according to this Rule, Peace be on them, and Mercy, Gal. vi. 16. whereby it appears that the written Word, or Scripture, or Doctrine contained in it, is a Rule for us to walk by, and given us as the Rule and Standard of our Christian Faith and Practice in Religion.

Quest. Are we to have the same Regard now for what we are taught from the dead Letter of the Apostles and Evangelists Writings, as they who heard them preach, had for their immediate inspired Preaching?

Ans. Yes: For their Doctrine is the same when

when written, as it was when preached; and its being written, doth not alter the Nature of it; for as they taught, so also *they wrote, as they were moved by the Holy Ghost*, 2 Pet. i. 21. And all Scripture is given by Inspiration, 2 Tim. iii. 16. Therefore, Brethren, says St. Paul, *stand fast, and hold the Traditions, or Doctrine, which ye have been taught, whether by Word, or our Epistle*, 2 Thess. ii. 15. And they are no more a dead Letter when written, than when spoke, but full of Life and Power, by the Operation of the Spirit accompanying them. For they are pronounced blessed, that read the written Word, and keep it, as well as they that hear, and keep it. *Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things that are written therein*, Rev. i. 3.

Quest. Are we to look on the *Epistles* that were written by the Apostles, upon particular Occasions, and to particular Churches and Persons, to concern us, as much as they did them, to whom they were particularly directed?

Ans. However, they might more concern them to whom they were particularly directed, in some Things that were proper to them; yet they concern us as much as they did them, in all such Things as are in their Nature of common Concern to all; and in all such Things they were designed for the common Benefit of all. And therefore the Apostle would have all faithful Christians to rely on what the Scripture tells us God said to *Joshua*, *I will never leave thee, nor forsake thee*, as if spoken in particular to themselves, Heb. xiii. 5. And of the *Epistles* sent to the seven Churches of *Asia*, it is often repeated; *He that hath an Ear, let him hear, what the Spirit*

saith to the Churches; which therefore concerns every Man that hath an Ear to hear them, Rev. i. 1, 11. ii. 17. 29.

R. B's Col.

p. 144.

Ap. p. 92.

Quakerism

no Popery,

p. 62.

Quest. Has God committed his Will now wholly to Writing, so that former ways of God's revealing his Will, as by *immediate Revelation*, are now ceased, and the Scripture is a *filled Cannon*, or Rule?

Ans. Yes: God has committed his Will now wholly to Writing, as to all Things necessary to our Salvation; so that we have no ground to expect now the former ways of God's revealing his Will to us by *immediate Revelation*. For God, *who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, Heb. i. 1, 2. And it was last of all he sent his Son, our great Prophet and Teacher, who was to bring in everlasting Righteousness; and to seal up Vision and Prophecy, Matth. xxi. 37. Dan. ix. 24.* And the Revelation therefore we have received by him, by his own outward personal Teaching when he was upon Earth, and by the Preaching of his Apostles after his Ascension, when the Holy Ghost that was promised to lead them into all Truth, was fallen upon them, must be the last, and no farther immediate Revelation to be expected by us; and the Scripture therefore, which is a Record thereof, or of so much of all the principal Things as was needful for us to know, a *filled Cannon* or Rule, and our sole and entire Rule of Faith and Manners, in all that is necessary to our Salvation.

And St. *John* concludes his Book of the Revelation with these remarkable Words, saying, *If any Man shall add unto these Things,*
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God shall add unto him the plagues that are written in this book; intimating, not only, that none shall add unto the Words of the Prophecy of this Book; as *Moses* uses the like Words with respect to the Commandments which he delivered to the *Jews*; but also, that this Book shall be the last, and the close of all publick Prophecy, that shall be given to the Church, *Rev. xxii. 19.*

Quest. Must not that which is given to Christians, to be a Rule and Guide, be so full, as it may clearly and distinctly guide them in all Things and Occurrences that may fall out? But there are many Hundred of things, with regard to their Circumstances, that particular Christians may be concerned in, for which there is no particular Rule to be had in Scripture, and therefore the Scripture cannot be their only Rule? *R. B's Ap.
p. 74.*

Ans. This Argument will overthrow the Assertion, of the Light within being the Rule of Faith and Practice to us Christians, because it cannot guide us in all things, especially in the historical Faith and Knowledge of Christ's outward Coming, and his Actions and Sufferings in the Flesh, without them; which they own the Light within does not commonly teach any, nor them, without the Scripture, but by means of the Scripture. And tho' they will not allow these to be *essential* Parts of Christianity, yet they grant them to be *integral* Parts thereof, as they are pleased to call them; such as a Man's Feet and Hands are to the entireness and compleatness of the Body; and when they are declared to them by the Scripture, necessary to be believed by them; and therefore the Scripture which teacheth both the *Essentials* and the

Integrals of Christianity, as they call them, is the only compleat entire Rule of a Christian's Faith and Practice in Religion.

And there is no necessity in order to the Scripture being our Rule of our Faith and Practice in Religion, that it should be so full a Rule, as to give us particular Directions in all Things and Occurrences, with respect to our Duty in particular and singular Cases, wherein we as particular Christians may be concerned; but it is sufficient, that it is so full a Rule and Guide, as to all moral and necessary Christian Duties, as to give us particular Directions in most Cases, and such general Rules as may be applied to all particular Cases which may happen. And for Actions of an indifferent nature, it is enough that we use our best Reason, and Christian Prudence, to conduct us therein, and have in them all as our chief End, the Glory of God before us.

Quest. Is it not of all things the most needful, for a Man to know whether he really be in the Faith, and an Heir of Salvation? And yet the *Scripture* itself, wherein we are so earnestly pressed to seek after this Assurance, and to *examine our selves whether we be in the faith*; doth not at all affirm itself a Rule sufficient to give it, but wholly ascribeth it to the Spirit, as *Rom. viii. 16. The Spirit it self beareth witness with our Spirit, that we are the children of God.* And *1 John iv. 13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* And *chap. v. 6. It is the Spirit that beareth witness, because the Spirit is truth?*

R. B's Ap.
p. 77, 78.

Ans. Yes, It is of all things the most needful for a Man to know, whether he really be

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in the Faith, and an Heir of Salvation; and the Scripture is a sufficient Rule, whereby we may know this, by giving us the certain Marks and Characters thereof, which when we find in our selves, we may take comfort therein. For the Scripture does not wholly ascribe this Assurance to the Witness of the Spirit itself alone; and it is not said, the Spirit itself beareth witness, without, but with our Spirit, that we are the Children of God. And therefore the Spirit itself doth not immediately tell us this, by an inward and immediate Testimony within us, but by working those gracious Fruits and Effects in us, which are the certain Marks and Characters thereof; and by assisting our own Spirit, to perceive and discern them in our selves; and so our own Spirit is not wholly unactive, but must bear a part in this Witness, in and with the Spirit of God.

And thus St. John explains St. Paul's meaning, by saying, *Hereby we know that we dwell in God, and he in us, because he has given us of his Spirit, that is, by the Spirit thereof which he has given us, in loving one another; as is plain from the preceding Words, If we love one another, God dwelleth in us.* And when he says, *The Spirit beareth witness, because the Spirit is truth,* he is there speaking of the Spirit's bearing witness to Christ on Earth, by the mighty Works he enabled him to work, for the Confirmation of his being the Son of God. So that there is nothing in these Scriptures, for the inward immediate Witness of the Spirit alone, to our being really in the Faith, and Heirs of Salvation; as if our own Spirits were wholly passive in the Work of our Regeneration, and in our dis-

discerning when it is wrought in us; the latter of which is contrary to what they say elsewhere, that though a Man in the first step of Regeneration, is only passive, and the Work is done if he do not resist; yet afterwards, as Man is wrought upon, there is a Will raised in him, by which he comes to be a co-worker with the Spirit of God; and therefore, the Spirit of a regenerate Man, may co-operate with the Spirit of God, in testifying to the Work of Regeneration being wrought in him.

R. B's Ap.
p. 148,
149.

Quest. If I judge of my own spiritual Condition, by comparing the Scripture Marks of true Faith with mine, What shall ascertain me that I am not mistaken? Doth not the Scripture say, *The heart is deceitful above all things?* And is not the Application of these Marks to my self, a Conclusion only of my own making, not expressed in Scripture; so that my Faith and Assurance is built upon a human Principle, which unless I be sure of elsewhere, the Scripture gives me no certainty in the Matter?

R. B's Ap.
p. 77.

Ans. The Scripture gives us certainty enough in the Matter, by giving us the certain Marks of a true Faith, which we may compare with our own, whereby we may have an undoubted Assurance of the truth thereof. For St. James tells us, *we may know our Faith by our Works*, Jam. ii. 18. And St. John says, *we do know him, if we keep his Commandments*, 1 Joh. ii. 3. And this was the Foundation on which St. Paul built his rejoicing; *the testimony of his conscience, that in simplicity and godly sincerity, by the grace of God, he had his conversation in the world*, 2 Cor. i. 12. And he prescribes the same method

thod to others, *Let every Man prove his own Work, and then he shall have rejoicing in himself,* Gal. vi. 4.

And though the Heart is deceitful, and many may speak Peace to themselves when there is no Peace, yet he that is impartial in examining himself by the Rule of the written Word, and implores the Assistance of the Spirit, to enable him to make a due Application thereof to himself, may know his own sincerity in the Faith; or else the Apostle would not have exhorted us, *to examine ourselves, whether we are in the Faith*, if we could not discern it, without an inward immediate Testimony of the Spirit, which is nowhere promised, and therefore not to be expected by us. And to expect what is not promised, may lead some to take their own vain Imaginations, for the immediate Testimony of the Spirit, and may also deprive others of their just Peace and Comfort they may receive from those Fruits and Effects of the Spirit which they find wrought in themselves; and which is not a mere human Conclusion, but what they justly draw from the external Word, and the Holy Spirit itself witnessing the same to them, together with their own Spirit; as good and holy Men in Scripture so often did, such as *Job, David, and Hezekiah*, when they appealed to God concerning their Integrity.

And tho' no Man can know the Heart of others, or how their own Heart may change hereafter, which is the meaning of what the Prophet says of the deceitfulness of the Heart, and *who can know it?* Yet when it is said, *What man knows the things of a man, save the Spirit of a man which is in him?* 1 Cor. ii. 11.

it is plainly supposed, a Man may know the present Temper and Disposition of his own Heart; and if upon a full and impartial Examination of himself, his *Heart condemn him not* of Insincerity, or of allowing himself in the practice of any known Sin, or in the neglect of any known Duty, he may have then an humble *Confidence towards God*; and finding in himself the Conditions and Qualifications on which the Promises of the Gospel are made, by the Spirit itself witnessing the same with his own Spirit, he may justly and upon good ground apply the Promises to himself, without the inward immediate Testimony of the Spirit.

R. B's Ap.
p. 62.

Quest. Are they that have inward immediate Revelations from God, to subject their Revelations to be examin'd and tried by the outward Testimony of the Scripture, as a more certain Rule and Touchstone; seeing their divine Revelations, is that which is clear and evident of itself?

Ans. It is only supposed, but without any Proof, that the Faithful have now any immediate Revelations from God. And supposing any of them had, yet whatever certainty they themselves might have thereof, this could never satisfy any others thereof, without bringing them to the Touchstone of the Scripture, as a more certain Rule at least to us. For when God raised up Prophets among the *Jews*, to declare his Mind and Will to them; by immediate Revelation, they were not to receive all that pretended thereto, but to try their Revelations by the written Word or Scripture, and to reject all that was contrary thereto; *to the Law and to the Testimony*, that is, the written Law and Testimony; if
they

they speak not according to this Word, it is because there is no Light in them, Isa. viii. 20. A remarkable Expression, fit for them to consider well, who talk now so much of the Light within them, while their pretended immediate Revelations from the Light within them are in so many things contrary to the Scripture.

And we are often forewarned in the New Testament, of *false Prophets that should arise, bringing in damnable Heresies, even denying the Lord that bought them; and that many should follow their pernicious ways, 2 Pet. ii. 1, 2. And we are bid to beware of false Prophets which should come in sheeps cloathing, and told, we shall know them by their fruits, to wit, the tendency of the Doctrines they preach, Mat. vii. 15, 16. And we are not to believe every Spirit, but to try the Spirits, whether they are of God; for many false Prophets are gone out into the World, 1 John iv. 1. And what can we try them by, but by the Scripture, the more sure Word of Prophecy; whereunto we will do well to take heed, 2 Pet. i. 19. And therefore the Bereans were commended for their searching the Scripture, whether those things that Paul preached, were so, who we are sure spoke by Inspiration; and much more are we thus to try mere Pretenders to it, by searching the Scriptures given us, which are as much a Rule to us, as their Scriptures then were to them, Act. xvii. 11.*

Quest. Do not the Quakers say, They do not pretend to any immediate Revelation from God, that is contrary to the Scripture?

Ans. It is not enough, that they do not pretend to have any immediate Revelation

from God, that is contrary to the Scripture; for this is no more than what many others have said, who have broached most false and pernicious Doctrines contrary to the Scriptures; whereof there have been too many Instances in all Ages, as the Quakers themselves will own; and it were well if they themselves, whatever their fair Pretences are, were not too great an Instance thereof. And while there are now so many Pretenders to prophetic and immediate Revelations from God, who mightily differ among themselves, and contradict one another, they cannot possibly be all true Prophets, and have immediate Revelations from God; but are certainly all mere Pretenders thereto, if they pretend to have any thing immediately revealed from God, as is found contrary to the Scripture; as they all do, more or less, and perhaps the Quakers more than any others, pretending to be a visible gathered Church.

Quest. Do not they own that the Scripture has its use and service, and is the best of Books?

Ans. It is not enough, they own the Scripture has its use and service, and is the best of Books; but they must own, it is so the best, as that the Light within, and all pretended immediate Revelations from God, are to be judged by it, as the sole infallible Rule of our Christian Faith and Practice. And it is in vain to argue with any Man, about any Point of Faith and Practice peculiar to the Christian Religion, unless he will submit to this, as the only Rule in all such things, that we are to be guided by. I say in all such things as are peculiar to Christianity; for as to the general Doctrines and Principles of Natural Religion,

Religion, these are a Rule to us also, as well as to the Heathen Part of the World, who have no other Rule; but they are not our only Rule, even as to these, seeing we have them more fully and distinctly set forth to us in the holy Scripture.

Quest. Though we are not now to expect *R.B's. Ap.* any new immediate Revelation of a *new* Gospel, or Doctrines, yet has not every Believer, or true Christian, a *new* immediate Revelation of the good *old* Gospel and Doctrines already revealed in Scripture?

Ans. No, this is only said, without any Proof; for God does nothing in vain, or work Miracles needlessly. And there is no more need of a new immediate Revelation for conveying to us the Knowledge of the Doctrine of Christ and his Apostles, which hath been already revealed to us in the Scripture, than there is of repeating all their Miracles anew for confirming to us the Truth thereof. And good Christians now are not sensible of their having any such new Revelation of the good old Gospel and Doctrines revealed in Scripture, without the Scripture, and outward Teaching out of it; and they would think it a tempting of God to desire it. And the Quakers own they have not the Knowledge of Christ's outward Birth, and Death and Sufferings in the Flesh revealed to them anew without the Scripture. And we are told, that *the Faith we are earnestly to contend for, is that which was once delivered to the Saints, Jude iii. delivered once for all, by our Saviour and his Apostles, and no more to be delivered therefore anew, than our Saviour, who was once offered to bear the Sins of many, is to be offered anew, Heb. ix. 28. 1 Pet. iii. 18.* And we do

do not find that the *Heathen* Part of the World, who have most need of it, have any new immediate Revelation of what hath been already revealed in Scripture.

And for the *Quakers* to pretend to it, who live among Christians, and have the Benefit of the Scriptures, and of outward Teaching out of it, they can never give us any sufficient Evidence thereof, without their working of Miracles, such as their speaking the Languages in which the Scriptures were written, which they had never learned before. And if they say they had the Scriptures within, before they had read or heard them without, it would be some Proof of it, if they would but tell us what *those many other Things were that Jesus did, which are not written*, John xxi. 25. and *what the Traditions were, which the Thessalonians were taught by word, concerning the Man of Sin, and what with-held his being revealed*, 2 Theff. ii. 6.

Quest. Is it not necessary that every particular Believer, or Christian, should have an *immediate* Revelation made to himself, to found his Faith upon?

Ans. No: For though a divine Revelation be necessary to every particular Believer, or Christian, to found his Faith upon, yet it is not necessary that every particular Person should have an *immediate* Revelation made to himself; but a *mediate* Revelation is sufficient, such as we have in the Scriptures. And this being all the Revelation we have, it must be sufficient to us to found our Faith upon. And having this, we have the same that the Prophets and Apostles had, though we have it not delivered to us immediately as they had; and the same with those who lived in their Days,

Days, and heard them with their Ears, deliver the Truths immediately revealed to them, and saw with their Eyes the Miracles they wrought in Confirmation thereof; as having the same Truths, and the same Evidences thereof delivered to us, though not in the same immediate Manner, but by the Scriptures.

And we are in the same Condition now, that the *Jews* were in all that time between *Malachi* and *John the Baptist*, which was about four hundred Years, when there was no Prophecy, and Revelation ceased, after the *Jewish* Canon was sealed; but with this Difference, that we have now a more full and clear Revelation in the Scriptures of the New Testament.

Quest. Are the Commands, as outwardly given in Scripture, binding to us, if they are not given again to us, by an inward and immediate Revelation?

Ans. Yes: The Commands of the *Moral Law*, which *Christ* came not to destroy, but to fulfil; and his own standing positive Commands, as outwardly given in Scripture, are binding to us, without being given again anew to us, by an inward and immediate Revelation; or else we shall make the written Laws of God of less Force than the Laws of Men, which if once duly published, have a binding Authority in them, sufficient to bind the Subjects, without a new Promulgation to every particular Person: And we shall make also *Christ's* Prophetical and Kingly Offices, as he outwardly delivered his Commands himself, and by his Spirit in the Apostles and Evangelists, who were the Penmen of the Scripture, of no Force, but as they
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are inwardly immediately given to us by the Spirit within; whereas the Work of the Spirit, as in us, is not to be a Lawgiver to us, but to give us the saving Knowledge of the Laws of Christ already given us, and to enable us by his Grace to obey them.

Some Account from Colchester, p. 9.

Quest. Do not the Quakers acknowledge that the Righteousness of the Moral Law remains, and that it is binding by the Spirit in every true Believer?

Ans. By their saying it is binding by the Spirit in every true Believer, they limit its binding Authority to them, to its being inwardly immediately given to them again by the Spirit, which is the Thing that they are charged with; and it is that which they make to be the great Difference between their Religion, and that of all others; that they are to do nothing in Religion by virtue of a Command from without, or in Imitation of the Letter, as they call the Scripture, but as it is immediately laid upon them by the Spirit or Light within; which is a Principle may be very dangerous both to Religion and Civil Government; unless they can make it appear that they have the Spirit more than others, and that they are always necessarily guided by it, which they themselves own they are not always.

W. P's Quakerism a new Nick-name, p. 71.

Quest. Is there any Command in Scripture, any further obliging upon any Man, than as he finds a Conviction upon his Conscience; otherwise Men should be engaged without, if not against Conviction, a thing unreasonable in a Man?

Ans. The Commands in Scripture have an inherent obliging Authority in them, from the Authority of the Holy Spirit, from whence they

they proceeded. And if we have not a Conviction upon our Conscience of their being obliging upon us, this will not make our not observing them, no Sin in us; if our not having such a Conviction is not through want of sufficient Evidence, and Means and Opportunities of having it, but only through our own Negligence and Sloth, and some Bias of our Understanding, and Fault of our Will.

And these same Men, who will not have the written Laws of God, which are to all unbiassed and unprejudiced Minds, very plain and express, to be any farther obliging upon them, than as they find a Conviction upon their Conscience, will have their own arbitrary Laws and Orders about Womens Preaching, and Meetings for Discipline, distinct from Mens, and several other Things, without, or contrary to the Scripture, obliging upon their Fellow Quakers, to be submitted to by them, without their having a Conviction upon their Conscience of their being obliging upon them. And they tell them it is a dangerous Principle; and which is worse, it is the Root of *Ranterism*, to assert, that nothing is a Duty incumbent upon them, but what they are persuaded is their Duty. * *W. P's*

Quest. Would it lessen the Authority of the Scripture, if the Commands, as outwardly given in Scripture did not bind us, without being given again anew to us, by an inward immediate Revelation? *Liberty Spiritual, p. 3.*

Ans. Yes; it would quite lay aside the Authority of the Scriptures, as a Rule of Life, and resolve all into the Authority of inward immediate Revelations only. And upon this Pretence every bold Enthusiast, or Pretender

to inward immediate Revelation, may make void the moral Laws of God, or the standing positive Institutions of our Lord; as the Quakers have done his outward Baptism and Supper; as not having them commanded them anew, by an inward immediate Revelation, or as pretending that they can testify by the same Spirit by which *Paul* renounced Circumcision, that they are to be rejected, as not required.*

* *W. P's*
Reason a-
gainst
Railing,
p. 109.

And from hence some have even dared to say, that the Scriptures were hurtful to them, as leading them to the outward, from attending to the inward, or inward immediate Revelations. But the holy inspired *Psalmist* was of another Mind, who prized it as a great Privilege, to have the written Laws of God, when he said, *He sheweth his Word unto Jacob, his Statutes and Judgments unto Israel: He hath not dealt so with any Nation, and as for his Judgments they have not known them*, *Psal.* cxlvii. 19. And it was charged upon *Ephraim* as a great Guilt, that *God had written to them the great Things of his Law, and they were esteemed as a strange Thing*, *Hos.* viii. 12.

Quest. Is not the Gospel in this distinguished from the Law; that whereas the old Law was outward, written without, on Tables of Stone; the new Law, or Gospel, is inward, written within on the Tables of the Heart; as it was expressly promised, that under the Covenant God would make with his People, *he would put his Laws in their inward Parts, and write them in their Hearts*; and therefore they must have the Knowledge of them now given them inwardly, by an inward immediate Revelation? *Jer.* xxxi. 31.†

† *R. B's*
Ap. p. 50.

Auf. The Meaning of that Promise, of what a new Covenant God would make with his People, that *he would put his Laws in their inward Parts, and write them in their Hearts,* cannot be that he would do it by inward *immediate* Revelation, without any *outward* Instruction from his written Laws, and all *outward* Teaching: Or that the inward immediate Teaching of the Spirit was always to go before the Teaching of the Scripture, and outward Teachers, as they falsely say.* For we do not find in the New Testament, that any were so immediately taught, besides the Apostles and Prophets, and some others that were extraordinarily inspired for the teaching of others; but that their Faith came by hearing the Word outwardly taught them, as the general and ordinary Means thereof.

But it must be meant only of his giving a more full and clear Revelation of his Will, and such Laws as should have an innate Goodness in them, or a natural Aptitude to promote it; and therefore might, in the Nature of them, commend themselves to every Man's Acceptance and Choice; and of his giving a greater Measure also of his Grace, for enabling them to give an inward and hearty Obedience to them; or of doing what was requisite on his Part, to make them have a lively Impression upon their Hearts, upon their reading and hearing them, and meditating upon them. For a *Covenant* must imply Conditions to be performed on our Part, as well as Blessings promised on God's Part: And therefore, as God promises to *write his Laws in our Hearts,* so we are required to *write them our selves upon the Table of our Hearts*; that is, by hearing and reading them, and remembering them,

and meditating upon them, *Psal. iii. 3.* And we are told, *they abide in Christ, who have his Word abiding in them, John xv. 7.* And St. Paul requires us to let the Word of Christ, viz. the eternal Word, dwell in us richly in all Wisdom; implying, that if it dwell in us richly, it is capable of giving us all spiritual and divine Wisdom, through the Spirit accompanying it, *Col. iii. 16.*

S E C T. IV.

Quest. Is not the Holy Spirit inwardly teaching us, by *immediate* Inspiration, the *primary* and principal Rule of all our Faith and Practice in Religion; and the Scripture, as not being the Fountain and principal Cause of all Truth, only a *secondary* and subordinate Rule?

Ans. This is to make another primary Rule, than the Light within, which the Quakers say is sufficient; unless they will make the Spirit and the Light within to be the same; which they cannot do, who do not make the Light within to be God, for all allow the Spirit is God. But though we own the Holy Spirit to be another and more excellent Principle of spiritual Illumination, than the Light within common to all Men; yet the Holy Spirit, even consider'd as immediately Teaching us, (if there were now any such immediate Teaching,) cannot properly be said, to be our Rule at all, but our Ruler and Guider; but it is the Truths that he teaches us, that is our Rule of Faith and Practice to us, by which the Spirit rules and guides us. And it is not necessary, that he should teach us these Truths, by immediate Inspiration;

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but it is sufficient, that he teaches us these Truths, by the means of the Scriptures; which are therefore our primary and principal Rule. And so St. Paul says, *As many as walk by this rule, peace be on them*, Gal. vi. 15, 16.

And if the Scripture is not the primary Rule, because it is not the Fountain and principal Cause of all Truth, then neither are the inward and immediate Inspirations of the Spirit, the primary Rule of our Faith and Practice, because they are not the Fountain and principal Cause of all Truth; seeing the Inspiration of the Spirit is not the Spirit itself. And if the inward and immediate Inspiration of the Spirit be the primary Rule of our Faith and Practice, being compared with the Scripture as only the Subordinate and Secondary, it must be as full and compleat a Rule as the Scripture; which it cannot be, if according to the Quakers, it does not teach them the Knowledge of the outward Birth, and Death of Christ, as they say it does not immediately, but only by the means of the Scripture.

And it is no part of the Controversy between us, whether the Authority of the Scriptures depends upon their being given by the immediate Inspiration of the Spirit, as the Fountain from whence they proceeded; but whether we have any ground now, to expect to be inwardly taught, by the immediate Inspiration of the Spirit, as the Prophets and Apostles were.

Quest. Why is it not as necessary for us, to be taught by immediate Inspiration, as it was for the Apostles?

Ans. It is not so necessary for us, as it was for the Apostles, to be taught by immediate Inspiration; because they were to be the first Ministers and Publishers of the Gospel, and Penmen of the Holy Scripture; whose Doctrine and Writings were to be the standing Rule of Faith, to all the succeeding Generations of Christians. And therefore, lest they should forget any thing that Christ had taught them by his outward personal Teaching when he was upon Earth, as one Man teacheth another, with the outward Voice to the Ear; it was necessary, that they should have also inward immediate Teaching, by the Inspiration of the Spirit, after his Ascension, for bringing to their Remembrance what he had spoken to them before, and for further explaining it to them, and for instructing them in what before they were not able to bear, through the Prejudices common to them with others of their Nation: Such as the spiritual Nature and State of his Kingdom, the abolishing the Mosaical Law and Dispensation, the rejecting the *Jews*, and the calling the *Gentiles* and the like, *John* xvi. 7, 12. *Mat.* xvi. 22. *Luke* xxiv. 45. *Acts* i. 6, 7. —x. 28.

But as we cannot be taught now, by Christ's outward personal Teaching, as the Apostles and others were who conversed with him when he was upon Earth, and heard the gracious Words that proceeded out of his Mouth; so now, after the Christian Doctrine has been fully revealed, and published to the World, and committed to Writing, we have no need as they had, of being taught by *immediate* Inspiration. But he teaches us now, by the means of his written Word or
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Scripture, and his Ministers out of it; and the inward Illuminations and Assistances of his Spirit accompanying these outward Means, opening our Understandings to understand the Scriptures, and our Hearts to attend to the things that are spoken to us out of them. And there is as great a Difference, between the extraordinary prophetic Inspirations, which the Apostles, and some others then had, and the ordinary Illuminations and Assistances of the Spirit, now afforded us, in the use of the Scriptures, and other outward Means, as there is, between Miracles, and God's ordinary concurrence with second Causes.

Quest. Was it not foretold, of the Times of the Gospel, *that the Spirit should be poured out upon all flesh, and they should prophesy?* And is not the Spirit of Prophecy, and immediate Inspiration, then always to continue in the Church? *Joel* ii. 28.

Ans. That Prophecy of *Joel*, and such like Prophecies, had their great Accomplishment in those Days to which they did refer, which were those of the first Preaching of the Gospel, and the last of the *Jewish* State, immediately before the Destruction of their City and Temple. For so *St. Peter* declares, that this Prophecy of *Joel*, was fulfilled in the descent of the Holy Ghost upon the Apostles, *Acts* ii. 16. For then the Spirit of Prophecy, or of immediate Inspiration, and foretelling things to come, that had for a long time ceased in the *Jewish* Church, before the coming of Christ, was for some time revived again, and poured forth on some of all sorts. For as by *all Flesh* is meant only reasonable Persons, and Men only; so it is not to be un-

derstood of all these universally, but only of some of all sorts of these, both for Condition, Sex and Age; as is afterwards expressed, by *their Sons and their Daughters, their Young Men and their Old Men, and their Servants and Hand-maids in those Days*. For even then when there was the most plentiful Effusion of the Spirit, or of its extraordinary Gifts, all were not Prophets, or immediately inspired. *Are all Apostles, are all Prophets*, says St. Paul, 1 Cor. xii. 29.? Implying, that all were not such in those Days, but only some who were endued with the extraordinary Gifts of Prophecy, or immediate Inspiration, for the Teaching of others; for Prophecy was given for the Instruction of others; as St. Paul says, *He that prophesieth, edifieth the Church*, 1 Cor. xiv. 4.

But though this was necessary at first, for the revealing of the Christian Doctrine to the World; yet when that was fully revealed and published to the World, and committed to Writing, there was no further Need for the Spirit of Prophecy, or extraordinary immediate Inspiration to be continued in the Church. And we have no more ground now to expect such extraordinary Inspirations as the Apostles and some other first Publishers of the Gospel had, than we have to expect the other extraordinary Gifts of Tongues and Miracles which they had. But as the Spirit of Prophecy ceased in the *Jewish* Church, after all the Scriptures of the Old Testament were written; so the Spirit of Prophecy ceased also in the *Christian* Church, after all the Scriptures of the New Testament were written, and dispersed through the Churches, there being then no farther need thereof.

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And St. Paul says, not only, that all *Gifts of Prophecy, and inspired Knowledge here* being imperfect, shall give place to that more perfect Knowledge that shall be in Heaven; but even with respect to the State of the Church *here, they shall cease*, as well as Tongues, and other miraculous Gifts; as not being always necessary here, as Faith, and Hope, and Charity always are, and are therefore always to abide here; for they are not all to abide in Heaven, where Faith shall be turned into Vision, and Hope into Fruition, 1 Cor. xiii. 8, 13.

Quest. Does not the Apostle say, *The manifestation of the Spirit is given to every Man to profit with all?* And therefore, God giveth to every Man a Measure of the Manifestation of his Spirit, by immediate Inspiration, sufficient to teach him whatever is necessary to his Salvation, 1 Cor. xii. 7.?

Ans. I doubt not, but that every good Christian, has a measure of the saving Gifts and Manifestations of the Spirit given him, in the use of ordinary Means, sufficient to his Salvation; our Lord having told us, that *our heavenly Father will give his holy Spirit to them that ask him*; that is, for all needful things, or necessary to their Salvation, Luke xi. 13. But when St. Paul says, *The manifestation of the Spirit is given to every man to profit withal*, he is there speaking of another sort of spiritual Gifts and Manifestations of the Spirit, than what were necessary to Salvation, and which were extraordinary and miraculous, and were given then to some only, but not to every Man in the Church; and which were of divers Sorts, and some of them given to one,
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and some to another, the Spirit dividing the same severally to every Man as he will.

But what the Apostle mainly aimed at, was to shew, that the End for which all, or any of them was given, was to *profit withal*; that is, not for their own private Use only, or for Emulation and Vain-glory, but to profit others with them that wanted them, and for the Edification of the Church. For they were of another sort, than the sanctifying and saving Gifts of the Spirit, and such as might be without Charity; without which, how excellent soever they were in themselves, they would profit them that had them nothing. So that this Scripture makes nothing for what the Quakers alledge it for, that every Man has now a Measure of the Manifestation of the Spirit given him, to teach him whatever is necessary to his Salvation, without the Scripture, or any outward Teaching, by inward immediate Inspiration.

Quest. Is not the Promise of Christ to the Apostles, *that the Spirit should guide them into all truth, and teach them all things*, made to all Christians and Believers, as well as to them, *Joh. xiv. 26. --- xvi. 13*?

Ans. No. This promise was made to the *Persons* of the Apostles only, with whom he was then present, and who had been with him from the Beginning; as it was primarily meant, and made good to them, in the effectual infallible guidance of the Spirit, in all that they were to declare as divine Truths immediately revealed by God. For by all Truth here, is not meant all simply of all kind, nor all only necessary to their Salvation, but all that should be necessary for the faithful discharge of their Apostolical Function, in Preaching the

the Gospel to all Nations. But this Promise can no more be applied to all Christians, or Believers now, as to their being effectually guided into all Truth, and taught all things, by immediate Inspiration, than that other Promise there made to the Apostles, in the same Verse, that *he would shew them things to come*, or enable them to foretell future Events; which the Quakers cannot do, nor do they all pretend to; or that other, that *he shall bring all things to their remembrance, whatsoever he had said unto them*; which could never belong to any other, but the Apostles only, with whom he had conversed when he was upon Earth, and who had heard the gracious Words that proceeded out of his Mouth, *Job. xiv. 26.* And when he saith to them, *He that believeth on me, the Works that I do, shall he do also, and greater Works than these*, that is, than they had seen him do, and he was pleased himself to do, (such as might be, their speaking with Tongues, and the communicating the same miraculous Gift to others) this cannot be said of all Christians and Believers now, that they shall do the same Works that he did, and even greater, *Job. xiv. 12.*

And it has been the applying the Promises that were made peculiarly to the Apostles, and in their Apostolical Capacity only, to all Christians and Believers in general, that has been the Occasion of so many Enthusiasts, or false Pretenders to immediate Inspiration in all Ages. And therefore, we must always distinguish between the Promises that were made to the Apostles, as they were Apostles, or in their Apostolical Capacity; and what were made to them as private Christians, and
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in that Capacity only; for such Promises only as were made to them, not as Apostles, but only as Christians, do belong to all Christians in general: And they may be known when they are such, from the general Reason of the Things, and from other places of Scripture; of which sort, besides several others in this Discourse of our Saviour to his Apostles, is that Saying of his to them, *If ye keep my commandments, ye shall abide in my Love*, Joh. xv. 10.

Quest. Is not the Promise to the Apostles, of another Comforter, even the Spirit of Truth to abide with them for ever, made to all Christians and Believers in all Ages, since the Apostles themselves were not to abide here for ever, Joh. xiv. 16.?

Ans. This Promise of the Holy Spirit under the peculiar Consideration of a Comforter, to support them under their Sufferings and Afflictions, was what the Circumstances of the Apostles did in a peculiar and extraordinary Manner require; though we doubt not, but it will be given in what measure God thinks fit, to all other Ministers or Christians, who maintain the Cause, and suffer for the Testimony of Jesus. But as it has respect here in a special manner to the Apostles, and the Word *for ever* is not always to be understood for Eternity, or a perpetual Duration, but is to be limited to the Subject Matter, Thing or Person spoken of; as when it is said, *He shall be thy servant for ever*, that is, as long as he lives, Deut. xv. 17. So the meaning of the Promise here, as made to the Apostles, was, that the Spirit of Truth as a Comforter, should abide with them to the end of their Lives; not for some time only, and then to cease, but perpetually and without Intermission, till they had done the

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the Work for which it was given them, of teaching all Nations, and had finished their Course.

Quest. Was the Promise of the Guidance of the Spirit into all Truth, so confined to the Persons of the Apostles only, that other good Christians now have no Interest therein?

Ans. No: It was not so confined to the Persons of the Apostles only, as if other good Christians now had no Interest therein; because the extraordinary Guidance of the Spirit into all Truth, promised and given to the Apostles, was for the Benefit of the Church of Christ in all Ages, by their being thereby effectually enabled to propagate the Christian Doctrine through the World, by their Preaching and Writing: So that all good Christians now, have the sufficient Guidance of the same Spirit to guide them into all Truth necessary to their Salvation, by the Holy Scriptures, which were written by the Apostles, by the effectual Guidance of the Spirit. And they may all now, by the ordinary Assistances of the Spirit accompanying their honest Endeavours in the Study of the Scriptures, be kept from actual erring, or from all Errors of dangerous Consequence, or destructive of their Salvation. And if they happen to fall into involuntary Errors in lesser Matters, through inculpable Ignorance or Weakness, they will not be charged upon them.

And this Promise of the Spirit may also extend to all good Christians in all Ages, as to its Spiritual Comforts and Consolations, and its sanctifying Illuminations and Assistances, which are generally necessary to all, and in other

other Places of Scripture promised to all, *Luke xi. 13.* But these are far from Prophe- tical and Apostolical Inspirations; which were not necessary to make a Man a good Christian, but were only given to some extraordinary Persons, for the Edification of others.

Quest. Are we not all to *wait* still with a quiet Silence, as the Apostles were required, *for the Promise of the Father, which is the Spirit of Truth to lead us into all Truth?* *Acts i. 4.* *Luke xxiv. 49.—xvi 13.*

Ans. No: For the *waiting* required of the Apostles, was only their *bodily* staying at *Jerusalem* for some Time, till the Holy Ghost that was promised descended upon them, which was to be not many Days hence. But for others now to wait for, or to expect the like miraculous Descent, or extraordinary Gifts of the Holy Ghost, or immediate Inspiration of the Spirit, as was then given to the Apostles, they have no Promise thereof, as the Apostles had. And such waiting is apt to lay the Soul open to every Impression, Thought or Fancy, that first offers it self, so as to take it for a divine Inspiration, or Suggestion of the Spirit. And *St. Paul* recommended to *Timothy* other Means than waiting, when he said, *Give Attendance to Reading, meditate upon these Things, give thy self wholly to them, that thy profiting may appear to all,* *1 Tim. iv. 13, 15.* And we may reasonably suppose that God will be more ready to reveal his Mind to those who are diligent in reading and praying, than to those who do nothing but only wait for it.

Quest. Was it not promised, that every one in the times of the Gospel, should have such immediate Inspirations of the Spirit, as to have

have no need of any other Teaching, when it is said, *They should not teach every Man his Brother, saying, know the Lord; for that all should know him, from the least to the greatest; which must be by the immediate Inspiration of the Spirit?* Jer. xxxi. 34. Heb. viii. 11.

Ans. It is not there meant, that every one in the times of the Gospel, should have such *immediate* Inspirations of the Spirit, as to have no need of any other teaching. For the whole current of the New Testament shews the contrary; that the way by which the Christian Religion should be propagated, was to be by the teaching of the Apostles, and Evangelists, and such other Pastors and Teachers as were sent forth by them, and their Successors in the Ministry, to the end of the World. But the Words are to be understood only in a *comparative* Sense, as a Prediction of the greater Measure of Knowledge that was to be under the Gospel, than was under the Law; as other Scriptures of the like Sort are: As when it is said, *The Earth shall be filled with the Knowledge of the Lord, as the Waters cover the Sea;* it cannot be understood in a strict and literal Sense, as if the Earth were as full of the Knowledge of the Lord, as the Sea is full of Water, *Isaiah xi. 9.*

And if there was 'to be such a Dispensation of the Spirit under the Gospel, as should take away all necessary Use of being taught by Men, it should have been, one would think, in the Apostles Times, when there was the most plentiful Effusion of the Spirit. And yet it is certain the Apostles did not so understand these Predictions concerning the Times of the Gospel, when they took so much Pains in teaching and instructing others. But so far

far is the plentiful Effusion of the Spirit in the Times of the Apostles, from being a Proof of the Spirit's being given to every Man under the Gospel to teach him immediately, without any outward Teaching, that it rather proves the contrary; that it was given to the Apostles, and some others then, on purpose to enable them to teach others, by their Preaching and Writing; which was God's ordinary Method in teaching Men the Christian Religion; and not his teaching every Man immediately, by immediate Inspiration.

And if there be such a Dispensation of the Spirit since the Apostles Times, after a long and dark Night of Apostacy, as they say, of every Man's being inwardly and immediately taught by the Spirit, without any Need of outward Teaching, How is God said to *have spoken in these last Days by his Son, and last of all to have sent his Son*, if a farther and new immediate speaking by the Spirit, be now still to be expected, inwardly to reveal again to us what he outwardly taught himself, and by his Spirit in the Apostles, by an inward immediate Inspiration to every particular Man?

And what need is there of the Quakers teaching Men so much outwardly, by their Preaching and Books, if every Man be inwardly taught by immediate Inspiration? Or if, as they say, they that are taught of God, need not that the Scripture should teach them, what need have they to be taught by their Books, that have no need to be taught by the Scriptures?

Quest. Does not the Apostle *John* say of all Christians in general, and of all Ages, that *they have an Unction from the holy one, and know*

know all things, and need not that any Man teach them, but as the anointing teacheth them of all Things? 1 John ii. 20, 27.

Ans. No: The Apostle St. *John* doth not say this of all Christians in general, and of all Ages, nor of all of that Age, but to those in particular of that Age, *that knew the Truth, and were true Believers*, in what the Apostles had outwardly taught them, and confirmed them in by the Miracles they wrought by the Power of the Holy Ghost that descended on them: *Ye*, says he, *have an Unction from the Holy one, and know all Things*; that is, they had not only the Benefit of the miraculous Unction of the Holy Ghost, and more plentiful Effusion of the Spirit bestowed on the Apostles, who had instructed them in the Knowledge of the Christian Religion; but they themselves also had a Measure of the Unction, or Illumination of the Spirit which was given to true Believers, whereby they were further convinced of the Truth of what they had been outwardly taught. And the all Things they knew, must be restrained to the Subject Matter that he is treating of, to wit, *that Jesus was the Christ*, which was denied by the false Teachers, and Antichrists of that Time, *ver. 22.* And he does not mean that they were taught this by the Unction or Illumination of the Spirit immediately, without any outward Teaching.

For when to confirm them in the Belief of the Truth, which was his Design in writing this Epistle, he puts them in Mind of what they had been taught, he does not refer them only to the Unction or Anointing they had received, and which he saith abideth in them, as if they had been only taught by that; but

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refers them to *that also, which they had heard from the Beginning*; to wit, to what they had outwardly heard with their Ears of the Doctrine of Christ, from the beginning of their having the Gospel preached to them by himself, or other Apostles and Ministers of Christ. And therefore when he says, *they need not that any Man teach them, but as the same anointing teacheth them of all Things*, it cannot be meant of the anointing teaching them all Things, without that which they had outwardly heard, but together with it, and as accompanying it. And then if that which they had heard, and the Spirit of Christ accompanying it, to cause them to profit by it, did abide in them, they should be out of Danger of Seducers, *ver. 24, 26, 27*. But if they had been taught all that they were to believe or do, without any outward Teaching, or had had no need to be again taught, or put in Remembrance of what they had been outwardly more fully taught before, it would have made St. *John's* Design in this Epistle needless; which was not to teach them, as ignorant of the Truth, but to confirm them in the Belief of what they had heard, and been taught from the Beginning, against all Temptations to Apostacy. And therefore, this Text makes nothing for the being taught by the inward immediate Inspiration of the Spirit, claimed by the Quakers, and other Enthusiasts, whereby they would make all outward Teaching, though they own it may be profitable, of no necessary Use.

And all Christians now have sufficient Means to know that Jesus is the Christ, and all that is necessary to their Salvation, by the Christian Doctrine delivered to them in the
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written Word, or Scripture, and by the ordinary Unction, or internal Illumination of the Spirit accompanying it, as a Seal to the Truth thereof; without that extraordinary Unction, or discerning of Spirits, and judging of false Prophets that was given to the Apostles, and some others then in the Church, when there was greater Occasion for it before all the Scriptures were written, and when there were many truly inspired Teachers, which gave Impostors then the more Opportunity for their obtruding their own Inventions upon the World, as divine Inspirations: Whereas now we have the whole Will and Counsel of God for our Salvation, delivered to us in the Scripture, which is our standing Rule to try all Doctrines by. And we have no ground now to look for any truly inspired Teachers, but to reject such as pretend to it.

And it is very observable, that too many of them, who pretend to it now, and to know all Things by the Unction or Anointing within them, do really, with the Seducers in the Apostles Days, deny *that Jesus is the Christ*, or *that Christ is come in the Flesh*, in the true and Scripture Sense of it, by his assuming Jesus his Body of Flesh into a personal Union with himself: For they query, Is it not a Lie to say, that Christ is God and Man in one Person? * And they deny that that is the Body of Christ which was not with the Father before the World began. †

Quest. Is it not a far better and more desirable Thing to have Converse with God immediately, than only mediately, as being a higher Dispensation? ||

* *Christ.*
Atkins's
Sword of
the Lord
drawn,

p. 5.
† *Edward*
Bur. p.
465.

|| *R. B's.*

Ans. Ap. p. 51.

Ans. This is a very unsafe way of arguing: For that is not always best that we think so, but what God is pleased to give us. And the having the sanctifying Gifts and Graces in the due Use of outward Means, is a better and more excellent way of Communion and Converse with God, than the having immediate prophetic Inspirations; for these simply considered as such, did not make them that had them holy; for the Scripture supposes that many may *prophecy in the Name of Christ*, who may be *workers of Iniquity*, Matth. vii. 22, 23.

Quest. Is not the *Power* that is among the Quakers, in their Meetings, whereby they feel so much Joy and Delight, sufficient to assure them that the Spirit of God is with them, because of the inward Satisfaction and Comfort which they enjoy in their Communion, and which they think is not to be had any where else, and which they therefore take for a sure Sign, that they are led by the Spirit of God; for whence else, they say, should such Refreshments come; and they think they cannot come from the evil Spirit?

Ans. They shew themselves hereby ignorant of the Devices of *Satan*, who thus transforms himself into an Angel of Light; for they cannot boast of more Attainments of this Kind, than the wildest Enthusiasts in all Ages, who have set up and gained Profelites upon this very Score, and have thus deceived themselves and others. And therefore the Quakers must own, that there may be a false Peace and Joy in a wrong way, that does not come from the Holy Spirit, but from a Spirit of Error and Delusion, or is the Effect of a mere heated Brain and Imagination.

Quest.

Quest. Can there be any certain *Marks* whereby it may be known, when such Joys and Comforts are not well grounded, and come not from the Spirit of God?

Ans. Yes, There are certain *Marks* whereby it may be known. For if their Joys and Comforts proceed from any false and antichristian Doctrines, then such Peace and Joy as they have in thus believing, cannot come from the Spirit of Truth, but is a false Peace and Joy, sent in by the Spirit of Delusion, to make them rest in their Errors. Or if the Flights of Devotion, and Raptures they sometimes feel, instead of making them better, and inclining them to love God and their Neighbour more, do only exalt them in their own Eyes, and swell them with pharisaical Thoughts of their own Perfection, looking down upon others as Publicans, in comparison of them; then we may be sure, they come from the Spirit of Pride, and that it is a false Power that possesseth them; measuring the Tree by its Fruits, according to the Rule of our Saviour. Or if they make them think themselves above the Ordinances of God, and our Saviour's positive Institutions and Means of Grace he has appointed; this is the Height of spiritual Pride, and a certain Mark of a false Enthusiasm, and Power that does govern them.

And some that left the Quakers, and had been of Note among them, have declared, they had much greater and more solid inward Peace, Comfort and Satisfaction, than ever they had while they were among them; having better ground for it, by a better Understanding given them of God, by his Holy Spirit, in the Knowledge of Christian Prin-

ciples, and of the Holy Scriptures wherein they are contained.

S E C T. V.

Quest. Can there be any real certain Belief of the Truth of *Christianity*, which may satisfy a Man's Conscience, without the inward *immediate* Testimony of the Spirit?

Ans. Yes, There may be a real certain undoubted Belief of the Truth of Christianity, which may satisfy a Man's Conscience, or Judgment, without the inward immediate Testimony of the Spirit, by the *outward* Testimony or Attestation of the Spirit, to the Truth of what our Saviour and his Apostles taught, to wit, by his external visible descent upon our Saviour, at his Baptism, when there came a Voice from Heaven, saying, *This is my beloved Son in whom I am well pleased*; and at his Transfiguration, *Hear ye him*, Mat. iii. 16, 17. — xvii. 5. And by his descent upon the Apostles at the Day of Pentecost, when they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance; and by the many wonderful Works they were enabled to work by the Spirit, *Acts* ii. 3, 4, 22. *Rom.* xv. 19. And also by many other external rational Proofs, as the punctual fulfilling of all the Prophecies of the Old Testament concerning the Messiah in the Person of Christ; and of his own Predictions in the New Testament, concerning his Death and Resurrection, and Ascension, and sending the Holy Ghost, and the Destruction of *Jerusalem*, and the wonderful Success of his Gospel, notwithstanding all the Opposition it should meet with from
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the Powers of the World, *Joh. ii. 19. — xii. 32, 33. — xvi. 7, 13. Matth. xxiv. 2. 2 Pet. i. 19. 1 Cor. xii. 3.*

And if we could not have a certain undoubted Belief of the Truth of Christianity, without the inward immediate Testimony of the Spirit, we should make the unbelieving *Jews*, who would not believe in Christ upon the external rational Evidence he gave them of his being the Messiah, and Son of God, more excusable than our Lord told them they would be, *Joh. xv. 22.* And also those wicked Men, who hold the Truth in unrighteousness, greater Unbelievers than the Scripture doth, which tells us, that *Simon Magus*, when he remained in the Bond of Iniquity, *believed*, being astonished at the Signs that were done by *Philip*; and that they who in the Parable are likened to stony Ground, *believed* or assented to the Truth with their Understanding, tho' it brought forth no Fruit in their Lives. And so did also many of the chief Rulers of the *Jews* believe on Jesus, but did not confess him, lest they should be put out of the Synagogue, *Rom. i. 18. Acts viii. 13. Mat. xiii. 20, 21. Joh. xii. 42, 43.*

Quest. Can we have any real certain Belief of the Authority of the *Scripture*, which may satisfy our Consciences, without the inward *immediate* Testimony of the Spirit? *

Ans. Yes, We may have a real certain Belief thereof, which may satisfy our Consciences, without the inward immediate Testimony of the Spirit, by the universal Testimony of the Christian Church, testifying to us, that the Scriptures of the New Testament, (which also give Testimony to the Authority of the Old Testament,) were written by the divine-

* *R. B's*
Ap. p. 68,
70.

ly inspired Apostles and Evangelists, whose Names they bear; (who were Ear and Eye Witnesses of what they wrote, or had perfect understanding thereof from the very first, or received it by immediate Revelation from Heaven, and were the first Publishers thereof, and sealed the Truth of it with their Blood;) which is as authentick a Proof, as such a matter of Fact is capable of.

But then, the Force of either the internal or the external Arguments that prove the Truth of Christianity and the Scriptures, does not exclude the need of the common Illumination of the Spirit, which we may reasonably suppose accompanies the outward Revelation of the Gospel, and the written Word or Scripture, to enable us to assent to the Truth thereof; or else, Infidelity and Unbelief would not be so severely threatned and punished; especially considering the great Difference there is, in assenting to Truths in Philosophy, and to the Truths of Religion, though proposed with equal Evidence, as the latter is so contrary to our carnal and worldly Interests and Passions.

And if we could not believe the Truth of Christianity, and the Authority of the Scriptures, without the inward immediate Testimony of the Spirit, we should leave nothing to be done for convincing of Infidels, but only praying for them; which would be a great Disparagement to our Religion; seeing the inward Testimony of the Spirit, can be an Argument to none, but to him that hath it. And these Men can neither prove they have it, or that there is any such thing, from the Scriptures, who say, they can neither believe nor understand them, without the in-
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ward immediate Testimony of the Spirit; unless they will run into such a vitious Circle, as the proving the Truth of the Scriptures from Inspiration, and the Truth of their Inspirations from the Scripture.

Quest. But whatever historical or speculative Faith, any Man may have of the Truth of Christianity and the Scriptures, from external rational Proofs; is not the inward immediate Testimony of the Spirit, necessary to a *saving* Christian Faith?*

* R. B's

Ans. No, The inward immediate Testimony of the Spirit, is not necessary to a *saving* Christian Faith. For it can never be proved, either from the Nature of a saving Christian Faith, or any Declaration of the Will of God in Holy Scripture, that it can be no other way wrought in us, but only by the inward immediate Testimony of the Spirit; which is only the Quakers own precarious and groundless Assertion. But it is owned, that the inward gracious Assistance of the Spirit, in concurrence with outward Means, is absolutely necessary to a saving Christian Faith, to remove the Impediments of our Prejudices and Passions, and to give us such a clear discerning of the Christian Truths, and of the Evidence thereof, and to dispose us to such a Teachableness and Attention thereto, as may not only gain a rational Conviction and Assent to them with our Understandings, but may also move and incline our Wills and Affections to yield that Obedience thereto, that makes the Faith thereof saving. And therefore the Faith through which we are saved, is said in Scripture *to be the gift of God*, and is mention'd among the *Fruits of the Spirit*, Eph. ii. 8, Gal. v. 22.

Ap. p. 20.

34.

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But the Holy Spirit doth not effect this in us, by an inward immediate Testimony, or by immediately presenting and revealing the Christian Truths, and the Evidence thereof, by way of Object to the Understanding, without the external Word, and all other outward Means; but in and with the Use of them, by blessing them, and making them effectual. So it is said of *Lydia*, that *the Lord opened her heart, that she attended unto the things that were spoken of Paul*, or to weigh and consider them, so as to produce a saving Faith in her, *Acts xvi. 14.* And *Faith cometh by hearing, and hearing by the Word of God*, to wit, that is outwardly read or heard, *Rom. x. 7.* So that it is not the Manner of the Testimony of the Spirit to the divine Truths, and the suitableness and excellency thereof, whether it be mediate or immediate, that makes the Faith of them saving; but only our yielding obedience thereto, through the gracious Assistances of the Spirit, *which worketh in us both to will and to do of his good pleasure*, *Phil. ii. 13.*

And all who have had the Gifts of Prophecy or of immediate Inspiration, have not had this saving Faith, nor is it necessary to the producing it, unless we will make all the Faithful to be Prophets; which is contrary to the Scripture, which tells us, he only gave *some Prophets*, *Eph. iv. 11.* and that many will say at the last Day, *Lord, Lord, have we not prophesied in thy name*, to whom he will say, *depart from me, ye that work iniquity*, *Matth. vii. 22, 23.*

Quest. Have we not still need of the immediate Inspiration of the Spirit, for the true Understanding of the Scripture, such as the
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the Prophets and Apostles had, who were the Penmen thereof? *

Ans. No, We have no need now of such immediate Inspirations of the Spirit, as the Holy Prophets and Apostles had, for the true *Understanding* of the Scriptures, in things necessary to Salvation; the Holy Scriptures themselves, being with the ordinary Assistances of the Spirit, in the due Use of the ordinary Means, sufficient to instruct us therein; or else how shall the Wicked and Unbelievers be condemned, for their Wickedness and Unbelief, if it never was possible for them, to understand the Scriptures in things necessary to their Salvation, without such an immediate Inspiration of the Spirit, as we cannot reasonably suppose they have all had; and therefore there is no need thereof, to render their Wickedness and Unbelief inexcusable?

* *W. P's*
Defence
of Gospel
Truths, p.
104.
Switch p.
78.

Quest. Are all things then necessary to Salvation, *plainly* delivered to us in the Scripture?

Ans. Yes, They are all there *plainly* delivered to us, though not every where with the same plainness; so that we may all, with the ordinary Assistances of the Spirit, attain to a sufficient understanding thereof, if we apply our selves to the diligent Study of the Scriptures, without Prejudice or Passion, and with an honest and sincere Intention to believe and to do what is there taught and enjoined us; or else the Scriptures would not be able, as *St. Paul* says they are, to *make us wise unto Salvation*; and that *if the Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the glorious Gospel should shine unto them*; that is, whose Minds

Minds are so blinded with their carnal Prejudices and Lusts, by which the Devil rules in the Children of Disobedience, that they morally cannot, or will not see, 2 *Tim.* iii. 14. 2 *Cor.* iv. 3. And it is not consistent with the Wisdom and Goodness of God, to make any thing absolutely necessary to Salvation, that is not sufficiently plainly revealed, nor to require Impossibilities of us, under pain of Damnation.

And if the Inspiration of the Spirit, did not enable the Apostles and Evangelists to write plainly and intelligibly in matters necessary to Salvation; of what use will any new Inspiration now be to others, to make what they wrote, more plain and intelligible? Or can we say, that the Spirit is more able now, to explain these things clearly to us, than he was then? Or that he is more willing now, to reveal them plainly to us, than he would do to them, who were the Penmen of the Scriptures, for which no reason can be given? And since whatever may be spoken in plain Words, may be written in the same plain Words, it cannot be imagined why they should not express themselves in as plain Words when they wrote, as when they spoke. And there are several Reasons may be given, why they should rather express themselves in plainer Words when they write, seeing what they wrote, was to be the standing Rule of Faith and Manners, to all the succeeding Generations of Christians. And why is there not as much need of a new immediate Inspiration, to understand other pretended inspired Writings, as there is to understand the Scriptures? And if there must be a new immediate Inspiration, to understand

stand the Scriptures, what need is there of any Translation of the original Scriptures into the vulgar Language; for the Spirit can immediately expound the *Hebrew* and *Greek* Text, as well as an *English* Version? And if the Scripture cannot be understood in things necessary to Salvation, without a new immediate Inspiration of the Spirit, why do they that think so, bring any Text of Scripture, to prove this to those that do not believe they have any such Inspiration? Or does not this suppose the Scripture in all such things sufficiently plain, which is the thing they deny, and which we assert? And it is in the use of the Scripture, and other outward Means, that the Spirit gives us the saving Knowledge of the spiritual Doctrine contained in the Scripture, without immediate Inspiration.

Quest. Are there not many very *obscure* Places of Scripture, in which the Apostle says, *there are some things hard to be understood, which they that are unlearned and unstable, wrest to their own destruction?* And must not these therefore be in Points necessary to their Salvation, 2 *Pet.* iii. 16.?

Ans. We do not say, the Scripture is always so plain, even in things necessary to Salvation, as not to be capable of being wrested to an ill sense. But they may be wrested and perverted also to Men's Destruction, in things not absolutely necessary to Salvation. And the obscure Places of Scripture, contain things, not altogether necessary, but only good and profitable, without a distinct Knowledge of which, we may be saved; and their obscurity may serve, both to humble us, and to whet our Industry to understand them; for which we must use the same Means, as
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for understanding other ancient Books ; as the studying the Propriety of the Languages in which they were written, and the Customs of the Times and Places referred to, and the Scope of the Place, and the Expositions of the ancient Fathers and Doctors of the Church, and comparing one Place of Scripture with another, and expounding such as are obscure by those that are more plain, the Scripture itself, being its own best Interpreter ; with our Prayers to God, for his blessing on our honest endeavours.

And we are no more now to expect to be inspired of a sudden, with all divine Wisdom and Knowledge, and the understanding of all the Scriptures, without the use of ordinary Means, than we are to expect that the Earth should bring forth Fruit, without the Labour of the Husbandman.

Quest. What are the Inspirations of the Holy Spirit, that the Church of *England* prays for, and which may be expected, they say, by all good *Christians*?

Ans. They are such Holy Inspirations, and gracious Influences and Operations of the Spirit, upon their Hearts and Souls, in the due Use of outward Means, as are necessary for working all *saving* Gifts and Graces in their Hearts, for enabling us to discern the Truths delivered to us in Scripture, and to have such a lively Sense of our great concernment in them, as to be duly and suitably affected therewith, and to lead our Lives conformable thereto. But these are very different from prophetical Inspirations, or the immediate presenting and revealing the Christian Truths to the Understanding, without the external Word, or any outward Means,
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and did not always accompany them; for the Apostle supposes a Man may have *the Gift of Prophecy*, and yet not have *Charity*, or the Love of God and his Neighbour, *without which he is nothing*, 1 Cor. xiii. 2.

S E C T. VI.

Quest. Are not all true *Ministers* of Christ, now as *infallible* in what they teach, as the Prophets and Apostles were; or else the Ministry of Christ, or of the Spirit, would not be infallible? *

Ans. No. All true *Ministers* of Christ now, are not as infallible in all they teach, as the Prophets and Apostles were. For they have not that immediate Inspiration and Guidance of the Spirit, that the Prophets and Apostles had, and which they proved they had, by the Miracles they wrought in the Confirmation thereof. But all Ministers now, have an infallible Rule given them, which is the Holy Scripture; and so far as they follow it, they are infallible, but they are not absolutely infallible, or beyond the possibility of erring from the Rule they are to follow. And as the Infallibility of the Quakers is stated by some of them, it is no more than so far as they follow the Guidance of the Spirit; † which makes them no more infallible than other Men, for every Man is so far infallible. And they have owned, that some of them have sometimes ravened from the Spirit, ‡ as they express it. And the many false Doctrines they all teach, is a plain Demonstration that they are not infallible. And if they are found to err in any one thing, that is sufficient to disprove their Infallibility.

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* G. F's
Great My-
stery, p.
12, 72.
W. P's
Winding
Sheet, p.

† W. P's
Winding
Sheet, p.

‡ Key, p.
7.

And to say, that every true Minister of Christ is infallible, or else the Ministry of Christ or of the Spirit would not be infallible; is to suppose that which they can never prove, that every true Minister has the same immediate Guidance of the Spirit into all Truth, that the Apostles had, and that they always follow it; which is contrary to what they own of some of them sometimes ravening from the Spirit. And if some of them so raven, why may they not all, and yet the Ministry of Christ and of the Spirit be infallible, so far as they follow its Guidance now afforded them in the Holy Scriptures?

Quest. Are not all who have the *saving* Gifts and Graces of the Spirit, led by an unerring and infallible Spirit, and therefore infallible, or else it would divide the Spirit from its Infallibility? *

* *G. W.'s*
Voice of
Wisdom,
p. 33.

Ans. This is to make all good *Christians*, as well as Ministers, infallible; whereas it no more follows from their being led by an unerring and infallible Spirit, that they have its Omniscience and Infallibility, than from their being led by an Omnipresent and Omnipotent Spirit, that they have its Omnipresence and Omnipotence. And they who have the saving Gifts and Graces of the Spirit, are no more above the possibility of Erring, than the possibility of Sinning. And they of whom *St. John* says, *They have an unction from the Holy one, and knew all things*, were not yet infallible or out of danger of being deceived; or else he needed not to have given them that Caution, *Let no Man deceive you*, 1 John iii. 7. And the best here *know but in part*, 1 Cor. xiii. 9.

Quest.

Quest. Can they who pretend now, to the infallible Guidance of the Spirit in all they teach, and in all their Interpretations of the Scripture, be charged with holding any *Error* contrary to the Scripture?

Ans. Yes. For of all that pretend to the Christian Profession, there are none who have more grossly and foully erred, and corrupted and depraved the Christian Doctrine and Worship, and misunderstood and misinterpreted the Scripture, than those who are the great Pretenders to the infallible Guidance of the Spirit in all they teach, and to be immediately inspired in all their Interpretations of the Scripture, by the same Spirit that gave them forth; such as Popes, and Popish Councils, Mugletonians, Quakers, and other Enthusiasts.

And some of the Quakers have owned, that they may, and do sometimes run out, and do not always follow the Guidance of the Spirit, but both think, speak, write, and do things, that may be wrong and false; * which * Im. Rev. cannot be said of the divinely inspired Prophets and Apostles, without overthrowing *p. 36.* Quakerism the divine Authority of Christianity, and the *no Popery, p. 33.* Scriptures. And how shall we know when they follow the pretended Guidance of the Spirit, and when they do not, if they do not always follow it, but by bringing all that they teach, to the Touchstone of the infallible Rule of the Scriptures; or by comparing it with the ancient Creeds and Forms of sound Words, universally received in Christ's Church, conformable to the Scripture?

Quest. Was there any *Summary* of the Christian Faith, whereby Christians were to judge of the Doctrine preached to them, in

the Apostles Times? Or were it needful to have any such now?

Ans. Yes. There was then a *Form of sound Words*, which *Timothy* received of *St. Paul*, which he was *required to hold fast*, and whereby they were to judge of the Doctrine then preached to them, *2 Tim. i. 13*. And it cannot but be therefore needful now, that there should be such a Form of sound Words, comprehending the chief Articles of the Christian Faith, to be owned by all Ministers, and professed Members of Christ's Church; the want whereof among the Quakers, has been the Occasion of their Teaching so many false Doctrines, contrary to the Scriptures, and the ancient Creeds, and Summaries of the Christian Faith.

Quest. Is not every true Minister furnished with what to preach, as the Prophets and Apostles were, by the *immediate* Inspiration of the Spirit, without any necessary use of the Scriptures, or of any outward Helps and Means?

Ans. No. For the Scriptures, and other outward Helps and Means, are necessary in God's ordinary way, whereby the Holy Spirit furnishes Ministers with what to preach, and qualifies them for the Work of the Ministry. And this was the ordinary way, even in the Apostles Days; as appears by what *St. Paul* says to *Timothy*, *Give attendance to reading: Meditate upon these things; give thy self wholly to them, that thy profiting may appear to all, 1 Tim. iv. 13*. And *the things which thou hast heard of me, commit thou to faithful Men, who shall be able to teach others also, 2 Tim. ii. 2*. And how are the Quakers furnished with what they preach, of Christ's outward Birth, and

and Death and Sufferings, when they own, they have no Knowledge of them from the Spirit, without the Scriptures? And what can they then preach, without the Scriptures, but mere Deism, and Natural Religion at best?

Quest. Is he not a false Prophet and Deceiver, who takes the Prophets Words, Christ's, and the Apostles Words to talk upon, but have not received the Word from the Mouth of the Lord? And their Prophecy and Teaching would soon be at an end, if they had not the Scripture, which is other Men's Words, and that which was spoken to others, to speak their Imaginations from? *

* Edward
Burrows,
p. 126.

Ans. No. They are not false Prophets and Deceivers, who Preach from the Prophets Words, Christ's, and the Apostles Words, tho' they have not received the Word from the Mouth of the Lord immediately. For the Scriptures, being our full entire Rule of Faith and Life, it is the great Business of Ministers to teach us out of them, by the Assistance of the Holy Spirit; which they therefore wait for, and feel, to move and influence them in the Work of the Ministry, tho' not by immediate Inspiration, and without all outward Means and Helps, but in concurrence with them. And that the Quaker Preachers receive all the Scripture Words they use, from the Mouth of the Lord immediately, we have no reason at all to believe, but sufficient to believe the contrary, in that they so manifestly for the most part pervert the Words from their true Sense and Meaning.

And though they are all false *Teachers* and Deceivers, that preach their own false Ima-

ginations from the Scripture; yet they only rightly deserve the Character of false *Prophets*, who, as the *Quakers* do, falsely pretend to prophetic extraordinary Inspirations, and to receive the Word from the Mouth of the Lord immediately, without all Reading or Hearing from the Scripture. For they can never receive any Thing from the Lord, that is contrary to the Scripture; as many of the Doctrines they preach undoubtedly are; who are therefore such false Prophets as are spoken of, *Jer. xxiii. 25, 32. Who prophesy Lies in the Name of the Lord, and say, the Lord saith, when the Lord sent them not, nor commanded them.*

Quest. Is not the *Ministry* that Christ has appointed always to continue in his Church, the Ministry of such as are *immediately* called, and sent forth by Christ and his Spirit, unto the Work of the Ministry, as were the Holy Apostles and Prophets?*

* R. B's

Ap. p. 34.

Ans. No: The *Ministry* that Christ has appointed alway to continue in his Church, is not the Ministry of such as are *immediately* and extraordinarily called, and sent forth by Christ and his Spirit unto the Work of the Ministry, as the Holy Apostles and Prophets were, who were sent with particular Messages from the Lord, or to reveal some new Doctrine to the World, which had not been delivered to them before; which we are not now to expect, when we have the whole Will and Counsel of God for our Salvation, delivered to us in the Scriptures. And they who pretend now to such an immediate and extraordinary Call to the Work of the Ministry, as the Holy Apostles and Prophets had, should prove it, as the Apostles and Prophets did,

did, by their working of *Miracles*. And therefore St. Paul calls his *Miracles*, a *Sign of his Apostleship*, and the *Evidence and Demonstration of the Spirit*, 2 Cor. xii. 12. 1 Cor. ii. 4.

But while the Quakers pretend to the same immediate Call to the Ministry, and to the same invisible and indiscernible Gifts of prophetic and immediate Inspiration which the Apostles and Prophets had, they have none of the same visible and discernible Gifts of Tongues and Miracles to shew, which they had, and by which they demonstrated their immediate Call and Mission, and their immediate Inspirations; and so must other Pretenders do too, before we can have any ground to believe them; unless we will take their own bare Word for it, and give our selves up to follow every Impostor that has the Boldness to pretend to an immediate Call and Mission to the Ministry, and to divine and immediate Inspiration; which would make the Christian Religion altogether uncertain and groundless, as relying on such uncertain and groundless Claims, for which the Quakers give no other better Proof than others, which is none at all, but their own confident saying so. But we can give sufficient Proofs to the contrary, by their contradicting the Scripture in so many Things, which we are sure was given by immediate Inspiration.

Quest. Was not John the Baptist a Prophet immediately sent of God? And did not the People take him for such, though he did no *Miracles*?

Ans. Yes: John the Baptist was a Prophet, as our Saviour testifies, and more than a Prophet, or an ordinary Prophet, being immediately sent of God to be his Forerunner, to

prepare the People for his Coming. And there was such a Concurrence of so many extraordinary Things in him, as were sufficient to make the People take him for a Prophet: As, besides his admirable Wisdom, and extraordinary pious and mortified Life, the many *Miracles* that attended his *Birth*, *that were then noised abroad throughout all the Hill Country of Judea*: And his plainly *foretelling* the Kingdom of Heaven, or of the *Messias*, being just at Hand; and his *preparing* the way to his Coming, by preaching the Baptism of Repentance, and baptizing all that came to him, confessing their Sins; and his thereby answering the Character given him by the *Angel*, and by *Zacharias*, when being filled with the Holy Ghost, he prophesied concerning him, *that he should be called the Prophet of the Highest*; and as was prophesied of him long before by *Isaiah* and *Malachi*. And seeing many took him to be the Christ himself, the Providence of God so ordered it, that he should do no Miracles, that they might not be long in Suspence, whether he, or Jesus was the Christ. And therefore, when *John* sent two of his Disciples to *Jesus*, to know of him whether he was he that was to come; all the Answer he returned them, was only to tell *John* what they had heard and seen, or the Miracles they had seen him work, which were such as were particularly foretold the *Messias* should work. And that *John* had the Spirit of Prophecy, was observed by those that resorted to Jesus, who said, *John did no Miracle, but all things that John spake of this Man were true*. And the Prophets under the Old Testament had either Miracles, or somewhat that was equivalent thereto, to attest the Truth

Truth of their divine Mission, which the Quakers have not, *Luke* i. 7, 20. *Isaiah* xl. 3. *Mal.* iii. 1. *John* x. 41.

Quest. Is it not a sufficient Testimony of a true *Prophet* now, that has an immediate divine Call to the Ministry, to work Miracles in *Spirit*, or inward Miracles to reach to the Soul, to quicken it, and cure its Diseases, which are the greatest Miracles, and which were signified by the outward, and of which the outward were but a Figure?*

Ans. No: It is not a sufficient Testimony of a true *Prophet* now, that has an immediate divine Call to the Ministry, to pretend to Miracles in *Spirit*, or inward Miracles, working miraculously in the Heart; which all may pretend to, and which are contrary to the very Nature and End of Miracles, which is to be a visible Sign and Proof of a divine Testimony; whereas a Thing invisible, whereof there can be no Certainty, can never be a sufficient Proof to any rational Man. And though spiritual Cures that reach to the Soul, are greater Works, as they are more beneficial than bodily Cures; yet they are not properly greater Miracles, as not being wrought by an act of omnipotent irresistible Power, equivalent to that of Creation, as the bodily Cures were, that were wrought by our Saviour and his Apostles, that were incurable by any natural Power or Art. And to make the outward Miracles of Christ and his Apostles, but a Figure of their pretended greater inward Miracles, is to derogate from, if not to overthrow the great Evidence of the Truth of Christianity, to which our Saviour and his Apostles every where appealed; when yet as to the external Fruits of their pretended in-

* *If Pennington's naked Truth, p. 28. W. Sherwin's true Christian Faith. p. 150, 157. Im. Rev. p. 200.*

ward Miracles in Spirit, either as to a better and sounder Faith and Knowledge in Religion, or a more truly Christian Life, than what is seen in others, they have never yet given us any sufficient Evidence of it, but very much to the contrary: As, besides many other Things, in the ill governing their Passions and Tongues, in their proud pharisaical boasting of their own Righteousness, and their bitterly reviling and uncharitable judging of others, probably better Men than themselves, if they but differ from them in their Principles, and seek to do them the greatest Good, in shewing them their Errors; whereby, instead of proving themselves to be what they pretend, the most *spiritual* among Christians, they discover themselves to be but *carnal*, and to have lost, as has been observed, in the Goodness of their Frame, that many of them had attained to before they were Quakers. And whatever Measure of Goodness any of them may have attained to since, as to the leaving off some of the grosser Immoralities they were addicted to before, which is indeed commendable; yet it is no more than what some very gross Hereticks have done; and is not owing to what is false in their Persuasion, but to what is true and good therein, and wherein they agree with other Christians. And if they were more sound in the Faith, and in their Notions of the Duties of a Christian Life, wherein we charge them to be defective, they would become more thoroughly and substantially good. And I do verily believe, that the *good* People of the Church of *England*, as they have the soundest Knowledge in Religion, so they are the most substantially

stantially good, and far excel all others, particularly in Humility and Charity.

Quest. Will you give some Instances of what you charge the Quakers with, of the Railing and abusive Language they use against such as differ from them in Religion?

Ans. I might give abundance of Instances of this out of most of their Books. But I shall instance only in what one of their first and principal Authors says, to his Adversary, without any Provocation, but his proposing some Queries to him, concerning some of their Tenets: Thou accursed, says he, thou Beast, to whom the Plagues of God are due; a Reprobate, a Child of Darkness thou art, thou disobedient one, upon whom God will render Vengeance in flaming Fire; thou dark blind Hypocrite; thee Man that is *Cain*; with the Light of Christ thou art seen, and with the Life judged and condemned, thou Sorcerer, thou dead Beast, and so art not justified before God; nor never shall be.—But such polluted filthy Beasts as thou; thou polluted Beast,—who art a Reprobate; and thou shalt find him to be thine eternal Condemnation; thou dark Beast, and Conjuror, thou dark sottish Beast.* I shall make no Com-
* Edward Bur. p. 29 32, 33, 34.
 ment upon this, but leave it to your self to judge, from what Spirit it is most likely such Language could proceed.

Quest. Do not the Quakers say, that Christ and his Apostles in the Scripture, use as severe Expressions to the Adversaries of Truth and Religion, as what they use to their Adversaries?

Ans. There are no such furious, scurrilous, and nasty Expressions used in Scripture, as the Quakers use. And whatever severe Ex-
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pression are used in Scripture, they are used by such as knew the Hearts of Men, and were duly applied by them, and who acted as they were immediately inspired, which they proved by the miraculous Works they did; none of which Things the Quakers can justly pretend to; and who use them indifferently to all who are Adversaries to their Religion, and oppose their erroneous Tenets, though never so good Men; which too plainly shews they know not what manner of Spirit they are of.

Quest. Why may there not be among Believers now, Miracles in Spirit, which may be Signs and Wonders to the World, as the Prophet *Isaiah* saith, *Behold I, and the Children the Lord hath given me, are for Signs and Wonders in Israel*, *Isaiah* viii. 18.?

Ans. It is impossible that Miracles in Spirit, or such as the World could never see, could be Signs or Wonders to the World; and there is nothing to be found in the Words of *Isaiah*, of Miracles in Spirit. But it was he himself, and his Sons, that were said to be given for Signs and Wonders; that is, for Types and Images of Things which should happen, as the Words in the *Hebrew* often signify.

Quest. What need is there of the Quakers working any such outward Miracles as Christ and his Apostles wrought, to give Testimony to the Truth of what they preach, or of their immediate Call to the Ministry, who do not preach any new Gospel, but what hath been already confirmed by the Miracles of Christ and his Apostles?

Ans. It were well if it were so, that the Quakers preached no new Gospel: For if they could but shew us where the Doctrine

they preach is taught in the Gospel, we would require no more of them for proving the Truth of what they preach, but would readily receive it upon our finding it there: But the contrary thereof is too manifest, by the many erroneous Doctrines they preach, not to be found in the Gospel, but contrary thereto; as has been partly shewed already, and may be further shewed hereafter. And it is certain they cannot be called of God, or of the Spirit, to preach such false Doctrine contrary to the Scripture, as they preach.

Quest. What is the *Ministry* you own, that Christ has appointed to be always continued in his Church? Is it a standing Succession of Ministers, outwardly called and sent forth, and ordained by Men?

Ans. Yes: The *Ministry* we own, that Christ has appointed to be always continued in his Church, is a standing perpetual Order and Succession of Ministers to be outwardly called and sent forth, and ordained by those to whom he has committed the Power and Authority in his Church. For when he sent forth his *Apostles* to teach all Nations, he says, *As my Father sent me, so I send you*, John xx. 21. *And lo, I am with you alway, even unto the end of the World*, Matth. xxviii. 20. which must import, that as his Father sent him, with Power to send them, so he also sent them, with Power to send others; or else he could not be said to send them, as his Father sent him, and to be also alway with them, to the end of the World, as he promised he would be; because it could not be meant of his being alway with their Persons, for they were not always to live, but of his being with them during their Lives, and with their

their Successors in the Ministry after them, as long as the World, or Gospel Age should endure.

And when he ascended up on high, and gave Gifts unto Men, he gave not only *some Apostles and Evangelists*, that were immediately called thereto, for the first planting of his Church; but also *some Pastors and Teachers*, such as should be mediately and outwardly called thereto, and be always in his Church, of which there will be always need, *for the Work of the Ministry, for the edifying of the Body of Christ, till we all* (not only all good Christians that then were, but that ever shall be) *shall come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*; that is, as long as Edification and Perfection, and Unity in Faith and Knowledge is wanting, which will always be in this World, *Eph. iv. 11.* And the *Rules* which St. Paul gave in his Epistles to *Timothy*, and *Titus*, how Bishops or Elders and Deacons should be qualified, were to be standing Rules for all succeeding Ages; and therefore there were always to be these several sorts of Offices and Ministries in the Church, of Men outwardly called and ordained thereto.

Quest. May not any one that finds himself inwardly called to it, and sufficiently qualified for it, take upon him the Office of the Ministry, without any outward Call, or being ordained thereto by Men?

Ans. No. For this were to subvert that Order that Christ has established in his Church, that none are to take upon them the Office of the Ministry, except they be lawfully and
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outwardly called thereto, according to the Rules set down in Holy Scripture. And therefore it is not to be supposed, that there are any ordinarily, in a regularly constituted Church, so inwardly called to it, without any need of an outward regular Call; which would bring nothing but Disorder and Confusion into the Church. And every Man that thinks himself sufficiently qualified for it, may not be so qualified. And the being qualified for an Office, doth not immediately vest one with Authority to execute it; but as every able Lawyer is not therefore a Judge, so every Capacity for the Office of the Ministry, is not a sufficient Call to it. And therefore, besides such an *inward* Call, whereby a Man is inwardly moved to take upon him that holy Office, and to employ the Abilities and Gifts which God has given him, for the promoting his Glory, and the edifying of his People; he must also have an *outward* regular Call, and be ordained and set apart for the Office of the Ministry, by Prayer and Imposition of Hands, of those who have publick Authority in the Church, to send Ministers into the Lord's Vineyard.

For no *Man taketh*, that is, of Right, *this honour to himself, but he that is called of God, as was Aaron*; and he was outwardly called, and consecrated to his Office by *Moses*, by the express Command of God, *Heb. v. 4. Lev. viii.* The *Apostles* had also an outward Call from Christ himself, when he was upon Earth. And so essential was an outward Call to the Apostolical Office; that *Matthias* had an outward Call to the Ministry from which *Judas* fell, by the Lord's disposing the Lot to fall upon him, *Acts. i. 26.* And *Paul* had

had an outward Call to the Ministry of an Apostle, by Christ's visibly appearing to him from Heaven for this purpose, *Acts* xxvi. 16. And yet farther, when *Barnabas* and *he* were sent to preach to the *Gentiles*, they were solemnly separated and set apart *with fasting and praying, and laying on of hands, by the express command of the Holy Ghost, for the Work of the Ministry*, or that peculiar Work whereunto he had called them, *Acts* xiii. 1, 2, 3. — xiv. 27. And these two, *Paul*, and *Barnabas*, *ordained them Elders in every Church, with praying and fasting, commending them to the Lord*, *Acts* xiv. 23. And *St. Paul* left *Titus in Crete, that he might ordain Elders in every City*, *Tit.* i. 5. And he ordained *Timothy by putting on his hands*, *2 Tim.* i. 16. And gave *Timothy* power in like manner to ordain others, when he directs him, to *lay hands suddenly on no Man, lest by ordaining unworthy Persons, he should partake of other Men's Sins*, *1 Tim.* v. 22. And if none were admitted to the Office of a Deacon, without being first found fit, much less to the Office of a Bishop or Elder.

Quest. Is not the *Grace* of God, or real Holiness, so indispensibly necessary to the very Being of a Minister, that without it, all his Work and Labour in the Ministry will be wholly ineffectual? *

* *R. B's*
Ap. p.
299.

Ans. *Grace* or real Holiness, is indispensibly necessary to the being a faithful Minister, and to a Minister's own Salvation. But it is not so indispensibly necessary to the very Being of a Minister, as if without it, all his Work and Labour in the Ministry would be wholly ineffectual. For then, we could never know who are true Ministers, or whose Ministry

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we are to attend, or when we truly receive the Sacraments, which Christ has appointed, of his outward Baptism and Supper; seeing we cannot see into Men's Hearts, which was one of the miraculous Gifts of the Holy Ghost now ceased. And the Efficacy of the Word and Sacraments, does not depend upon the personal Holiness of the Minister, but upon the Blessing of God upon his own Institutions, and on the Faith and other good Dispositions of them that receive them, wrought in them by the Operation of his Spirit. *For neither is he that planteth any thing, nor he that watereth, but God that giveth the increase,* 1 Cor. iii. 6, 7. And the good Seed of the Word, whatever be the Hand that sows it, if it is received into the good Ground of an honest Heart, may by God's Grace bring forth much good Fruit.

And to make the spiritual Effects convey'd by the Word, to depend upon the Holiness of the Minister, is to attribute too much to Man, and to give the Glory that is due to God only, to his weak Instrument. Our Saviour bade the *Jews hear the Scribes and Pharisees, who sat in Moses's seat, and to do as they bade them*; that is, what they bade them conformable to the Law, *and not as they did*, Matth. xxiii. 2, 3. And St. Paul supposes some may be Instruments in *saving others*, who may be *cast-aways themselves*, 1 Cor. ix. 27. And *he would not have rejoiced in Christ's being preached by such as did it not sincerely*, if none could have reaped benefit by it, Phil. i. 6. But the Church is so far from tolerating Ministers of bad Lives, that it does not allow any to be ordained to the Ministry, without sufficient Testimony of their pious and sober
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Conversation. And if afterwards they are found upon due trial, to be guilty of any scandalous living, they are to be publickly admonished, suspended, or deposed from their Ministry, according to the nature of their Offence, as many have been.

Quest. Is not *Grace* or real Holiness necessary to make a Man a *Member* of Christ's Church? And how can he be a Minister of his Church, who is not a Member of it? *

* R. B's
Ap. p.
300.

Ans. *Grace* or real Holiness is necessary by God's Command, and to make a Man a true living Member of Christ's Church. But a Christian Profession, with Baptism, makes a Man an outward visible Member thereof, and gives him a Right to the external Privileges of it, so long as he is not by the Censures of the Church deprived thereof. For St. Paul supposes, that one that is called a *Brother*, and is *within*, that is, within the Church, may be a *fornicator*, or *covetous*, or an *idolater*, or *railer*, or a *drunkard*, or an *extortioner*; and when he bids the Corinthians, *not to keep company with such a man*, and to *put away that wicked person from among them*, that is, to excommunicate and cut him off from the Church; it implies that he was an outward visible Member of it, or else he could not be cut off from it, 1 Cor. v. 11, 13.

Quest. May there not be true Members of Christ's *Catholick* Church, even among *Jews*, *Turks* and *Heathens*, who make no outward Profession, nor have no outward Knowledge of Christ, nor of the Scriptures, if they are obedient to the Light within? †

† R. B's
Ap. p.
273.

Ans. No. For Christ's *Catholick*, or Universal Church, is made up of those only, who wherever they are dispersed through the World,

World, make Profession of the Christian Faith, and have the Knowledge of the true God, and of Jesus Christ whom he hath sent. For the Church of Christ is built *on the foundation of the Apostles and Prophets*, that is, on their Doctrine concerning Salvation through Jesus Christ, as he outwardly came in the Flesh, and died for our Sins, and rose again for our Justification; who is therefore himself, as thus considered, *the chief corner stone of the whole Building or Church*, Eph. ii. 20. And it was *on this rock*, he said to Peter, *he would build his Church*, to wit, on the Faith and Confession of his being the true Christ, the Son of the living God, *Matth. xvi. 18.* But the Light within, as it is common to all Men, teacheth no such Doctrine, and can never therefore make one a true Member of Christ's Catholick or Universal Church, in the true Christian and Scripture Sense of his Church.

Quest. Are they not *false* Ministers that preach Christ without, and bid them believe in him as he is in Heaven above; but they that are true Ministers, they preach Christ within, and direct People to feel him in themselves? * And to preach both, would it not be to preach two Christs? †

* *W. Smith's*
Primmer,

Ans. No, They are not *false* Ministers, but the true Ministers, who preach Christ without, and bid People believe in him as now in Heaven above, and also as spiritually present with us, by the gracious Influences of his Spirit within us. And this is not to preach two Christs, but one Christ; for Christ without, bodily present in Heaven, and by his spiritual Presence within us, can no more be called two Christs, than the Sun

p. 8.
† *G. W.'s*
Truth De-
fended, p.
23, 24.

and its Influences upon the Earth, can be called two Suns. But to preach Christ only within, and as the Light within common to all Men, this is to preach a new Gospel, and a new Christ.

Quest. Is not the meaning of what they say, only, that the true Ministers preach Christ, not without only, but also within; but false Ministers preach him only without? *

* *Switch,*
p. 220.

Ans. No, This could not be the meaning of what they say, nor can you reasonably think it could be the meaning of their Words, as you have fairly express'd them; for there were no such Ministers that were for preaching Christ without only, and not also within. And if they should preach Christ without only, and not also within, they could not be charged with preaching two Christs. And the Author of the Words plainly owned, that Christ within them, is the only Foundation upon which they stand, and the Principal of their Religion; for that which is Only, he says, admits not of Another; and that which is Principal, is greatest in Being; and that they know Christ in them, to be unto them the Only and the Principal, who was before all Things, and by whom all Things consist. †

* *W. Smith's*
Cat. p. 56,
57.

And thus Christ within, who was before all Things, is made their only Foundation, without a word of the Man Christ, as any way concern'd therein. And another of them *Queries*, If it is not possible that any can be saved without Christ manifest within, whether it is not the Doctrine of Salvation, which is only necessary to preach Christ within? And if it is not the whole Mystery of

of Salvation, God manifest in the Flesh? (where by Flesh, it is plain, he means the Flesh of the Saints.) * And must not such Queries be equivalent to positive Assertions, when they are proposed in Opposition to an Adversary, who pleaded for Salvation by the Man Christ without, as well as by the Spirit of Christ within?

* Edward
Bur.
P. 150,
151.

Quest. Is it not great *Pride* in Ministers, to appropriate to themselves the Title of the *Clergy*, which signifies God's Portion and Heritage, and is a Title given in Scripture to all Christians, 1 *Pet.* v. 3.?

Ans. No. It is no *Pride* in Ministers, to use that Title. For they do not so appropriate it to themselves, as if it did not belong at all to other Christians. But as the People of *Israel* were called a *Kingdom of Priests*, as being separate from all other Nations, to be a holy People to the Lord, though there was among them a peculiar Order of Priests, who alone were to administer all the Offices of the Priesthood; and as all the People were the Lord's, though the *Levites* were so in a peculiar Manner, *Exod.* xix. 6. *Num.* iii. 12. So the Title of *Clergy*, or of God's Portion and Heritage, may be given, as it is in Scripture, to all Christians, as they are separated from the Unbelieving World, to be a holy People unto the Lord; and yet, the Title of *Clergy*, as it has been anciently used, so it may be still, without any *Pride*, to distinguish the publick Officers of Christ's Church, from other Christians, as being peculiarly separated and set apart to Minister in holy Things. But that is the reason why the Quakers are so much against the Distinction of Clergy and Laity,

because they would not have them so separated and set apart, and would take away all distinction of Offices and Officers, superior and inferior in the Church, and will not so much as own, that the Apostles were distinct Officers from other Teachers; which is plainly contrary to the Scripture, *Acts* xiv. 23. *Tit.*

* *R. B's* i. 5. 2 *Tim.* i. 6. 1 *Cor.* xii. 5, 28, 29. *

Ap. p. *Quest.* May not *Women*, as well as *Men*,
321, 325, be allowed to preach in the Assemblies of
327. God's People, if the Spirit move them to
* *R. B's* it? †

Ap. p. *Ans.* No. Because it is not to be supposed,
328. that the Spirit should move them to it, since *St. Paul* who was inspired by the Spirit, says expressly, *I suffer not a Woman to teach*, that is, publickly in the Church, nor to usurp Authority over the Man; this being an Act of Power and Authority, and the *Womans Part* being Subjection and Obedience, 1 *Tim.* ii. 11, 12. And let *Women*, says he, keep silence in the Churches; for it is not permitted to them to speak, nay not so much as to ask Questions there, if they would learn any thing; for it is a shame, or a thing indecent, for *Women to speak in the Church*, 1 *Cor.* xiv. 34.

Quest. Was it not foretold by *Joel*, that under the Gospel, *Daughters and Handmaids should prophesy*, *Joel* ii. 28? And do we not read of the four *Daughters of Philip* who prophesied, *Acts* xxi. 9? and of *Women's prophesying in the Church of Corinth*, 1 *Cor.* xi. 5? *

Ans. What *Joel* foretells of *Daughters and Handmaids prophesying*, had its accomplishment in the Times of the Apostles, to which it did refer, and in which we read of the four *Daughters of Philip* who prophesied; which

which, since St. *Paul* forbids Women to speak in the Church, must be understood of their exercising their extraordinary prophetic Gifts, only in a *private* way; or of their foreknowing or *foretelling* things to come. And by a Womans praying or prophesying in the Church of *Corinth*, mentioned by St. *Paul*, when he is giving Rules for the decent Behaviour of private Christians in the Church, with their Heads uncovered, is meant only, *their joining as private Members of the Church*, in hearing a Prophet pray or prophesy; as by what he says, of every Mans praying or prophesying with his Head uncovered, in the preceding Verse, is to be understood of every Man of the Assembly, of the Hearers as well as the Preachers; and as *Solomon* and all the People, are said to have sacrificed, when it was *Solomon* only that offered the Sacrifice, and the People were only present and joined therein, 1 *Kings* viii. 62. 2 *Chron.* vii. 4. Or it may be meant, of their *praising* God, with inspired, or other Psalms, which is fitly joined with *Prayer*, as the Word is used in other places, 1 *Chron.* xxv. 1. For to *prophesy*, signifies either, to foretell things to come, or to declare the Will of God, or expound the Scripture by Revelation, or to praise God with Hymns or Psalms. And therefore they that did any of these, were said to Prophesy.

And supposing there were Women Prophetesses among the *Corinthians* then, that did really teach in the Church, by immediate Inspiration; and that St. *Paul's* not suffering Women to speak in the Church, were to be understood, with this exception, unless they have a special Command from God, and be immediately inspired; yet such extraordinary

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miraculous Gifts being now ceased, and neither bestowed on Men nor Women, it does not therefore follow, that because there were Women Prophetesses in the Apostles Times, there should be any such now; and far less, that Women now should be allowed to exercise the ordinary Office of the Ministry in Preaching in the Assemblies of God's People, which they were not allowed to do then; and which none then did, without being ordained to it, with Prayer and Imposition of Hands, which we never read any Women were.

Quest. What Woman is it, that is not permitted to speak in the Church? Is it she that is come to have Christ Head in her? Why may not then the same Spirit of Prophecy being in the Woman speak? Is not Christ the Husband? Is not the Church his Spouse? Is not he the Husband of the Males as well as of the Females? Are not the Bishops and Priests the Women that are to be silent? But Christ the Husband being Head in the Male and Female is one, and it is he the one in all, both in the Male and Female that speaks; and the Male as well as the Female is that Woman that is not to speak, who hath not learned Christ, and is not made subject to him; but such who have learned Christ whether Male or Female, Christ may speak in them; and then it is not the Woman that speaks, but the Man Christ that speaketh in the Male and in the Female. — But the Priests are blind, and cannot see what the Woman is, that is not permitted to speak in the Church. *

* *William Dewsberry's*
Some Principles of the elect People of God, p.

95.

Ans. This long Quotation you have read to me from your Quaker Author, is such strange perverting of plain Scripture, that it

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does not deserve a serious Answer ; but it is an amazing thing, that Men pretending to immediate Inspiration, should write at this strange rate, which quite overthrows their Pretensions to it.

Quest. Though the Woman may not speak, yet may not the Man Christ in the Woman speak? And is not their Home their Consciences, where Christ the Light is, who is the Husband at home, whom they must ask? *

* G. F.
G. M. p.
86.

Ans. This is again such a strange perverting the plain Words of Scripture, by Men that pretend to immediate Inspiration, that the bare mentioning it is enough to expose it, without its deserving any serious Answer, more than the other. But I would only ask them, if it be the Man Christ that must speak in the Men as well as the Women, how it comes that the Women only, and not the Men are forbidden to speak in the Church? And if their Husband they must ask, be Christ the Light within, and their Home be their Conscience; must not Christ the Light within, and their Home their Conscience be in the Church, when the Women are there, and yet they are not allowed to speak or ask any Questions there?

S E C T. VII.

Quest. Can it be *lawful* now, or suitable to a *Gospel* Ministry, to appoint any *settled* Maintenance for *Ministers*, which they may demand as their Due, and the People are bound to pay; seeing Christ bid his Apostles when

he sent them out to preach, *freely to give, as they had freely received?* Matth. x. 8.*
 * R. B's
 Ap. p. 329.

Ans. That Ministers should have a Maintenance for their Labour in the Ministry, is highly reasonable and expedient, to the end they may be the more free from worldly Cares and Incumbrances, and give themselves continually to the Study of Sacred Things, to Prayer, and to the Ministry of the Word, Acts vi. 4.

And it is our Lord's exprefs Will that Ministers should have a Maintenance: For when he first sent his Apostles out to preach, and work Miracles, or miraculous Cures, and commanded them to make no Provision for their Journey, and yet freely to give, as they had freely received; he told them for their Encouragement, that *the Workman is worthy of his Meat*; as also to the Seventy Disciples he says, *That the Labourer is worthy of his Hire*; that is, that they might reasonably expect and look for a Maintenance, and wherever they came, to be provided with what was necessary for them, Matth. x. 10. Luke x. 7. And therefore St. Paul, with Reference to these Words of our Lord, and from the natural Equity of the Thing, and of what was done under the Law, says, *Even so the Lord hath ordained, that they that preach the Gospel, should live of the Gospel*, or of their Reward of preaching it, 1 Cor. ix. 7, 8, 9, 10, 13. And he reckons it not only an Act of Charity, but of Justice, saying, *If we have sown unto you spiritual Things, is it a great Thing if we shall reap your carnal Things?* ver. 11. And the same is clear from many other Places of Scripture. *Let him that is taught in the Word, communicate to him that teacheth in all good Things,*

Things, Gal. vi. 6. And ye have well done, that ye did communicate with my Affliction, for ye sent once and again to my Necessity, Phil. iv. 14, 16.

And a certain fix'd Maintenance, which Ministers may demand as their Due, and the People are bound to pay, best answers the Design of setting them free from worldly Cares, and Temptations of conniving at their Peoples Faults. And if it be lawful, as is confessed, for Ministers to receive what is freely given them by private Persons, for the Supply of their Necessities for the present, what Reason can there be, why it should not be as lawful for them to receive what is freely settled upon them, whether by private Persons, or Communities, for the Supply of their Necessities for the future? And what is thus freely given, cannot be called a forced Maintenance, which is what the Quakers chiefly object against.

And thus it is with Ministers now; as they freely receive the Ability to preach; by the Free-Gift and Blessing of God upon their reading and studying the Scripture; so they freely give their preaching to the People, without asking any Thing of them, but what has been freely given, and settled upon them by private Benefactors, or by the Bounty of our Kings, or the Legislature.

Quest. Is not the paying *Tithes* to Ministers now, in the Days of the Gospel, a Jewish legal Ceremony, and therefore a denying that Christ is come in the Flesh, which is a Mark of Antichrist? *

Ans. No: For we find that before the Law, Abraham gave *Tithes* to Melchizedek the Priest of God. And that when Jacob vowed a Vow

* Thomas Ellwood's Antidote, p. 78.

to build a House of God at *Bethel*, he vowed *to give the Tenth of all to the Lord*. And these being such Men as had immediate Revelations from God, we may reasonably suppose, that they did not act in a Matter of this Nature, without a divine Direction, *Gen. xiv. 20. Heb. vii. 4. Gen. xxviii. 22.* But, not to enter into the Dispute, whether Tithes are due by a divine Right now, to the Ministers of Christ, as he was a Priest after the Order of *Melchizedeck*? Or whether the *Levitical Law* of Tithes is of Force to us, or no further, than as the Equity of that Law, as to a Maintenance for Ministers, still belongs to us? It is plain they are neither paid now, as was directed then, nor in any Ceremonial Manner now, however they were then; nor was the paying them then, a *Type* of any Thing that was to be fulfilled by the Coming of Christ. And there being nothing in the Nature of the Thing, nor no Law of Christ making it unlawful for the Christian Magistrate now, freely to give and appropriate them to the Maintenance of a Gospel Ministry, as no way unsuitable thereto; the paying, or receiving them in the Days of the Gospel, by Virtue of the Free-Gift of the Civil Government under which we live, cannot be called a *Jewish* legal Ceremony, or any Ceremony at all; and therefore can be *no denying that Christ is come in the Flesh, which is a Mark of Antichrist*.

And their being required to be paid under the Law, by the express Command of God, when he was pleased to take upon himself to be the *National King* and Lawgiver of the *Jews*, is, at least, a fit Precedent for other *Magistrates* not to leave Ministers to a precarious

rious Maintenance, but to make a settled Provision for them. And whether it be in Money, or Land, or Tithes, or in whatever other Manner or Proportion, be it more or less, it is well that the Ministers are allowed a sufficient Maintenance.

And now, that our Legislature has made such a legal settled Provision for Ministers, and thought fit, in Imitation of what was directed before the Law, as well as under the Law, to appropriate the Tithes to them for that Use; and that the Ministers have now as good a Right to their Tithes, as any other Men have to their Estates; and they are now become a reserved Rent, or Charge on Land, which neither the Landlord purchases, nor the Tenant hires, but have always a proportionable Abatement made them in the Price, or Rent; they cannot therefore be denied to the Ministers, or detained from them, without manifest Injustice. And it can never be lawful for the People to make use of that as their own, which is none of theirs: And that they are not theirs, is owned by the Quakers themselves, when they propose, that seeing they were anciently given by the People, that they return again into the publick Treasure, and thereby the People may be greatly benefited by them; for that they may supply for those publick Taxations that are put upon them, and may ease themselves of them.* Which is really plainly a giving up * *R. B's.*
of the Controversy, as owning, they do not *Ap.p. 382.*
now belong of Right to the People, and therefore must belong of Right to the Ministers, till they are otherwise disposed of by the Legislature, as they propose; which it is to be hoped they will never be. And their not
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approving the Use for which the Tithes are now given, will no more justify their not paying them, than their not approving the Use of Taxes which are given for carrying on a vigorous War, would justify their not paying them, which yet they do not refuse to pay. And for the Quakers to condemn and annul, as to themselves, the Laws that enacted Tithes, to be paid to the Ministers as antichristian, and a grievous Oppression, is a most unreasonable and seditious Principle, and highly destructive of Government.

Quest. Were they not reckoned false Prophets, and bad Priests of Old, of whom it was said, *that the Priest did teach for Hire, and the Prophets divine for Money?* Micah iii. 11.

Ans. Yes: But the Fault of the *Priests* was not in taking Money or Provision, whereby to live, for the Discharge of their Office; for God had made a large Provision for them, and counted himself *robbed*, when the People detained from them their Dues and Offerings, Mal. iii. 8. But their Fault was, when the People kept back their Tithes from them, in teaching them false and corrupt Doctrine, which they thought might please them, and dispose them to pay them their Dues. And so the Fault of the *Prophets* was, in *divining Lies to them*, saying, *Thus saith the Lord*, when the Lord had not spoken, to get their Money by pleasing them, in prophesying Peace to them; when the true Prophets prophesied of Judgment, and were persecuted for it, Ezek. xxii. 26, 28. Jer. v. 31. And we are told of such false Teachers as should arise among Christians, *that through Covetousness should with feigned Words, make Merchandize of them*, 2 Pet.

2 Pet. ii. 3. which is the same with *teaching Things they ought not, for filthy Lucre's Sake*, Tit. i. 11. And let such as are guilty of it, bear the Blame.

Quest. Are not Ministers who preach for Hire, the *Hirelings* which Christ speaks so much against? *John x. 12.*

Ans. No: For if by Ministers preaching for Hire, you mean all who take Money for their Preaching, for the Support of themselves and their Families; and you make all these the *Hirelings* our Saviour speaks against; you directly reproach our Saviour, who useth the very same Words himself, in reference to Preachers, that *the Labourer is worthy of his Hire*, Luke x. 7. But the *Hirelings* our Saviour speaks against, are they who value the Hire more than the Work, and care not for the Sheep; which is known only unto him that knows the Heart, and can only be guessed at by us by the Consequences. And if there be some that do not faithfully discharge their Duty, but for worldly Respects only, it is very unreasonable and Unchristian, to condemn all for some's Sake, which is to condemn the Righteous with the Wicked.

Quest. Did not Paul preach to the *Corinthians* and *Thessalonians*, without taking any Reward of them, and worked with his own Hands, and laboured Night and Day, that he might not be chargeable and burthensome to them? 2 Cor. xi. 9. 1 *Thess.* ii. 9.

Ans. Yes, he did so; but at the same time he asserted his Right to have done otherwise, and to have been burthensome and chargeable to the *Thessalonians*, as the *Apostles of Christ*, 1 *Thess.* ii. 6. And he tells the *Corinthians*, he had Power to forbear working as well as
other

other Apostles, and that he had robbed other Churches to do them Service, 1 Cor. ix. 6. 2 Cor. xi. 9. which he did only to stop the Mouths of the false Apostles, that (as the Quakers do by Ministers now) took occasion to blast his Ministry, because of his receiving Money from them, as if he had sought only his own gain, by his Preaching, 2. 12. and he tells us, he boasted in it, which he would have had no reason to do, if he had only refused the exacting of that which was none of his Due. And therefore, what he did then upon prudential Considerations, and which he called an abasing himself, and reckoned among his Afflictions, 2 Cor. xi. 7.—vi. 4. is not to be a Precedent to others at all Times: And the other Apostles did not so then; and he himself did otherwise at other Times and Places; so that this does really make against the Quakers. And they have little Reason to rail at others for their taking Money for Preaching, when they themselves that are the Preachers among them, grow generally so Rich by it; and there are so few of them who work with their own Hands, and none of them that are not chargeable to others; and some of them, especially of their travelling Preachers, well maintained out of their publick Stock, which they keep for the Service of the Truth, as they are pleased to call the propagating of their Religion through the Nation, and to other Foreign Parts.

S E C T. VIII.

Quest. Are People bound to believe whatever their Ministers preach to them, who do not pretend to be *immediately* inspired, and
infal-

infallibly guided by the Spirit in all they teach?

Ans. Though People are to have a great Regard for their lawful Teachers, whom God has set over them; yet they are not bound to believe whatever they preach to them, should they pretend ever so much to *immediate* Inspiration, and *Infallibility* in all they teach, without first trying it by the infallible Rule of the *Scripture*, which we are sure was given by *immediate* Inspiration. For nothing is to be received as an Article of Faith, that is not either expressly contained there, or may not by good Consequence be proved thereby.

Quest. Is it any where said in Scripture, that the Father, Son, and Holy Ghost, are *three Persons*, though they be *three in Manifestation*, or three Manifestations or Operations of the same God?*

Ans. It is no where said in Scripture, that they are *three in Manifestation*, or *three Manifestations or Operations of the same God*. And if they were three in Manifestation only, they could be no wise three distinct from Eternity, for there were no Manifestations of one or more of them from Eternity. And if the Son be only a Manifestation of the Father, then it may be said of the Father, as well as the Son, that he was Incarnate, and died; for a Manifestation could neither be Incarnate, nor die; which is to overthrow the great Fundamentals of Christianity. But though it is no where expressly said in Scripture, that they are *three Persons*, yet it may by good Consequence be proved thereby: For the Scripture distinguishes them, as we do *three Persons*, though not in these *express Words*, yet in Words *equivalent* thereto; as by

* G. W's
Divinity
of Christ,
p. 94.
Fr. How-
gill, p.
308.
Ismael,
p. 10.

by the personal Characters of *I*, and *thou*, and *he*; and by introducing the Father as speaking to the Son, and the Son as speaking to, and of his Father, and of the Holy Ghost; and by calling the Father *another Witness* from the Son, and the Holy Ghost *another Comforter*, from both the Father and the Son; and by several other *personal Acts* and Properties of Relation incommunicable; as the *Father's begetting and sending his Son*, and the *Son's being begotten and sent of the Father*, and the *Holy Ghost's proceeding from the Father*, and by consequence from the Son, as being the *Spirit of the Son*, as well as of the Father, and *sent by the Son*, as well as by the Father; for no Person can beget or send himself, but he must be a different Person from him that is begotten, or sent, *Psalms* cx. 1. *John* v. 31, 32. — xiv. 16, 17. — xv. 26. — xvi. 7, 13, 28. And seeing the Father is in Scripture expressly termed a *Person*, in distinction from the Son, who is called *the express Image of his Father's Person*, and therefore another Person from the Father; and by consequence, the Holy Ghost another Person from both the Father and the Son; we know no Word more agreeable to the Scripture, to express their distinction by, than by calling them three *Persons*, *Heb.* i. 3.

Quest. Have not the Quakers owned, the Father, Son, and Holy Ghost, to be not only nominally, but really distinct, in respect to their Properties of Relation, as Father, Son, and Holy Ghost? *

* *G. W's*
Quakers
plainness,
p. 24, 33.

Ans. Yes. They have some of them sometimes done it, but in contradiction both to themselves, in their own former Writings, wherein they have opposed their being distinct from

from one another, by any incommunicable property. † And also in contradiction to o- † G. W's Truth de-
ther of their most approved Authors, whom fending,
they will not censure nor condemn, who call p. 2.
it damnable Doctrine to say, that Christ must
be distinct from the Father and the Holy
Ghost. || And if they will own them now, || Fr. Hord-
to be really distinct in respect to their proper- gil, p. 184.
ties of Relation, they must in good conse- W. P's
quence, own them also, to be three distinct Sandy
Persons, to be the Subjects of these three Foundati-
Relations, for no Properties can be without
their proper Subjects.

Quest. Is it not the Word *Person* only they
object against, as too gross to express the holy
Three? ‡ ‡ Switch,

Ans. No. For in their Writings, they have p.
not thought it too gross, to use the Expression
of the Person of the Father, and of the Per-
son of the Son, and the Person of the Holy
Ghost. * And therefore, if they own them † G. F.
to be the Holy Three, it cannot be too gross G. M. p.
to own them to be the Holy Three Persons, 247.
unless they will have them all Three to be R. Hub.
only one Person, under three different Names p. 49.
and Manifestations. W. P's
Sandy

Quest. If the Father, Son, and Holy Foundati-
Ghost, be three Persons, will it not make on, p. 15.
them three Gods, contrary to the Scrip-
ture?

Ans. No. Their being three Persons, will
not make them three Gods; for we do not
say, they are three *separate* Persons, as three
Angels, or three Men are, having three sepa-
rate Existences; but only three *distinct* Persons,
of the same undivided Nature or Essence,
inseparably coexisting in and with each other.
For, as the Scripture distinguishes them from
I each

each other, by their peculiar *personal* Properties; so it gives to each of them, the *Essential* Attributes of God; and therefore each of them is God; and seeing there cannot be three Gods, they must be therefore all three together but one God. And this we must undoubtedly believe, when it is revealed to us in the Holy Scripture, by God himself, tho' we cannot understand or fully comprehend the Manner how it is; unless we will pretend with our shallow finite Reason, to comprehend the infinite Nature of God, and know all the possible Distinctions that may be in the Godhead, consistent with the Unity thereof; than which nothing can be more vain. For what innumerable things are there even in created Nature, which we all undoubtedly believe to be, tho' we cannot fully comprehend the Manner how they are.

Quest. If the Manner of the Unity, and Distinction of Father, Son, and Holy Ghost, how they are three, and yet but one, is not expressly declared to us in Scripture; why does the Church determine the Manner thereof, and make it an Article of our Creed, that they are one in Substance, but three in Persons or Subsistences; an impertinent Distinction, and absurd Blasphemy? *

* *W. Pen's*
Sandy
Foundati-
on, p. 12.

Ans. The Church might well determine the Manner of their Unity, so far as to their being one in Substance, which is but a necessary consequent of their being one God, seeing it is the divine Substance that makes God, and that can be but one, and cannot be separated or divided. And the Church might also determine the Manner of their Distinction, so far as to their being three in Persons or Subsistences, for the Reasons already mentioned.

Quest.

Quest. Ought we not always to confine our selves to the Use of the Scripture Words only, in expressing Articles of Faith?

Ans. It is generally safest so to do; but yet it may be necessary sometimes, in expressing Articles of Faith, to use other Words than the Scripture uses, to give the true Sense of the Scripture Words; or else there could be no interpreting the Scripture, which cannot be done but in other Words. And it is especially necessary, when it is in Opposition to such as use other Words than the Scripture uses, to pervert the true Sense of the Scripture Words by their false Interpretations.

And this was the reason, why the Church found it necessary, in opposition to the *Arians*, who made the Son to be a Creature, and of a created Substance, to use the Term of his being of one Substance with the Father, as he must needs be, if he is God; as the Scripture assures us he is, by joining him with the Father, in the same Worship, Attributes and Operations of God, *Matth. xxviii. 19. 2 Cor. xiii. 14.*

And so the Church found it also necessary, in opposition to the *Sabellians*, who (as the Quakers have done) made the Father, Son, and Holy Ghost, to be but three in Manifestation, or three different Manifestations of one Person, to use the Terms of three Persons; three Manifestations being as much unscripture Terms, as three Persons, and contrary to the true Sense of the Scripture; whereas the Terms of three Persons are agreeable thereto.

And it is not Words, but the Meaning thereof we are to look after; for the worst of Heresies may be maintain'd, though expressed

in Scripture Words, which may be wrested to a bad Sense as well as other Words. And there may be Articles of Faith, which though they be not read in Scripture, yet may be contained therein; some Propositions being so equivalent to others, that they are but the same thing said in other Words. And whatever necessary Inferences we draw from any certain Proposition in Scripture, must be as true as that from which they are drawn. And our Saviour himself, made use of a Scripture consequence, to prove the Resurrection, against the *Sadduces*, Matth. xxii. 32.

And it were easy to shew, what a Number not only of unscripture Words, but contrary to the Scripture, the Quakers use, to express their Faith in the main Articles of their Religion: As to Instance in a few; That the Spirit is the Rule; that the Scripture is a dead Letter; that the Light within is the Vehicle of God; that the Seed of the Woman promised to bruise the Serpents Head, was not the Man Jesus, but is an inward Principle or Seed in every Man's Heart; that the Promise of Salvation is made to the Seed within; and that its compleat Redemption is, when from an Holy Thing received in their Virgin Hearts, it becomes a new born Child, and then a Son given, and from thence the mighty God; that Jesus was not the Lamb, but the Lamb dwelt in his Vessel; that Christ the Word, had a heavenly Manhood, Flesh, Blood and Bones from everlasting; that according to the Flesh, he was crucified when *Adam* sinned; that that Flesh was the offering for Sin; that the Belief is in that Flesh; that the Blood of the new Covenant is inward and spiritual, shed inwardly within them; that

that immediate objective Revelation is the formal Object of the Saints Faith; and that they are formally justified, by the inward Birth of Christ brought forth in them, &c.

Quest. Is not the Doctrine of a Distinction of Persons in the Godhead, a speculative Subject, the too curious enquiry into which, tends little to Godliness, and less to Peace? * * *W. P's*

Ans. No. The Doctrine of a Distinction Key, p. of Persons in the Godhead, is not a mere speculative Subject, but such as if rightly understood, (and is therefore soberly to be enquired into) has the greatest Influence on our Heart and Life, and is the great Foundation of Godliness and Peace, and a great Engagement thereto. For that *God was manifest in the Flesh*, (which cannot be understood but by a Distinction of Persons in the Godhead) is in Scripture called, *the great Mystery of Godliness*, as on this depends the right Knowledge of all the other chief Points of our Religion, and the whole Gospel Dispensation, and Mystery of our Redemption; as why we are Baptized in the Name of all three, Father, Son and Holy Ghost; and why we pay divine Worship to all three; and how all three concur and co-operate together, in their several order and manner of Working, as the joint Authors of our Salvation; the Father in giving and sending his Son to be our Saviour, and in accepting his Mediation for us; and the Son in assuming our Nature, and purchasing our Salvation, by his meritorious Obedience, and Death and Sufferings in the Flesh; and the Holy Ghost, in enabling us by his gracious Assistances, to perform the Terms required of us, for our partaking of this Salvation purchased for us. And thus, *through Jesus Christ*, or his Merits

and Mediation, *by one Spirit*, renewing and sanctifying us, *we have access with confidence unto the Father*, Eph. ii. 18.

So that we have in this Doctrine of a distinction of Persons in the Godhead, a plainer Revelation than we had before it was delivered to us, both of the Love of God to us, in all the three Persons of the Godhead thus concurring in the Work of our Salvation; and of the great evil of Sin, that required such an attonement to be made for it; and of the absolute necessity of Holiness to our Happiness, and of the Assistance of the Holy Spirit, to make us Holy. And consequently, we have herein, greater and more powerful Motives and Engagements to the love of God, and hatred of Sin, and to the study of Holiness and Goodness, and never to resist or grieve the Holy Spirit, but ever to obey his Holy Motions; and then we may most surely and safely rely on the all-sufficient Merits and Mediation of Jesus Christ, for our Salvation.

And we could never have sufficiently apprehended, how our Lord's temporary Death and Sufferings in the Flesh, could have been of such infinite Value and Merit, but by understanding the Dignity of his Person; that though he suffered only as Man, yet he that suffered, was God as well as Man, and his Sufferings therefore the Sufferings of God, and *the crucifying him, the crucifying the Lord of Glory*, John iii. 16. 1 Cor. ii. 8.

S E C T. IX.

Quest. Is not he only properly Christ, that was manifest in the Body of Flesh, and was before the Body was, and was never seen with any carnal Eye; for we can never call the bodily Garment Christ, but that which appeared and dwelt in that Body? *

Ans. This is to make his Godhead only properly Christ; and none ever said the Body only was Christ. But though Christ, as to his Godhead, was before the Body was, and was never seen by any carnal Eye; yet he was not properly the entire Christ, until he took our Flesh, and whole Nature, Soul and Body, into a personal Union with himself, which was necessary to the entire Performance of his *mediatorial* Offices, of Prophet, Priest and King, especially of his *Priestly* Office, and to his being our *anointed* Saviour; because it was not with respect to his Godhead, but his *Manhood* only, that he was anointed with the Holy Ghost, and is therefore said to *be anointed above his Fellowes*, or all other Men, *Acts iv. 27. Heb. i. 9.* And therefore Christ, as he was manifest in the Body of Flesh, was truly seen by carnal or bodily Eyes. And all the Grace and Salvation that ever any had, before he came in the Flesh, was by virtue of what he was to do, and he actually did perform, when he came in the Flesh.

Quest. Had not Christ, as God, alway, and still has, a heavenly Manhood, of a heavenly uncreated Soul and Body, Flesh, Blood and Bones, different from the outward Manhood he took of the Virgin Mary, which was only as a Cloathing to his heavenly Man-

* *W. P's*
Rejoinder,
p. 299.
— *Serious*
Apology,
p. 146.
If Pen-
nington's
Questions
to Profess-
ors, p. 27,
33.

hood, and but a Type and Figure of it, which is the Mystery and Substance whereby the Work of our Redemption is wrought now in our Hearts within us?*

* *Thomas Ellwood's Answer to G. K's Narrative, p. 97. If Pennington's Questions to Professors, p. 25, 30. R. B's Apol. Vindicated, p. 861.*

Ans. No: For this is to make God, and Christ as God, a Man, though a heavenly one, of a heavenly uncreated Soul and Body, Flesh, Blood and Bones, as they express it; a strange Notion, for which there is not the least Foundation either in Scripture or Reason; but is contrary to the Notion that both Scripture and Reason give us of God, as a most pure and perfect Spirit, without any Body or Parts whatsoever. And it is to overthrow the Work of our Redemption wrought in his Body without us, to make it to be wrought by this his imagined heavenly Body within them.

Quest. Did Christ, the Word, or Son of God, take our human Nature, Soul and Body, into a *personal* Union with himself, so as to be both God and Man, *in one Person*?†

* *G. W's Son of Perdition revealed, p. 11. Sword of the Lord drawn, p. 5.*

Ans. Yes: For *the Word was made Flesh*; that is, a true and real *Man*, John i. 14. for so the Word *Flesh* is frequently used in Scripture, to signify Man, or the human Nature: As when it is said, *By the Works of the Law shall no Flesh*, that is, no Man, *be justified*, Rom. iii. 20. And he could no otherwise be made *Flesh*, or a true and real Man, but by taking the whole human Nature, Soul and Body, into a *personal* Union with himself, unless he should be changed into a Man, or cease to be God, which is impossible, and impious to imagine. And the same Person who is called *God blessed for evermore*, is said to *have come of the Fathers according to the Flesh*; that is, by personally uniting himself to

to a Body of Flesh, of the same Nature with theirs, and by Propagation derived from them, *Rom. ix. 5.* And it is said of him, as of other Men, *that he increased in Wisdom and Stature*; that is, the one in respect to his Body, and the other to his Soul, *Luke ii. 52.* And he *was in all Things made like unto us, but without Sin*; which a Body without a Soul could neither be said to have, nor to be without, *Heb. ii. 16.—iv. 15.* So that as the Soul and Body make one Man, so God and Man make one Christ: And as the Soul and Body that make one Man, retain still their distinct Natures and Properties, and yet the Properties of both Natures are attributed to the same Person; so the divine and human Natures which are inseparably united in Christ, do still retain their distinct Natures and Properties; and yet the Properties of both Natures are ascribed to the same Person, who in respect of both Natures so united, is one Christ, one Lord, one Mediator, the true Emanuel, God with us, or God our Saviour in our Nature. And the *blessed Virgin* is by *Elizabeth* called *the Mother of her Lord*, *1 John iii. 16. John ii. 21. 1 Cor. viii. 6. 1 Tim. ii. 5. Matth. i. 23. Luke i. 43.*

Quest. Did Christ the Word, though he had a Body of Flesh, take it into his Person, as a part of him whereof he consisted? * Or * *G. W's*, did he not only take a Body of Flesh, as a Christian Vail or Garment, which he was to wear for a while, and afterwards to lay aside, and so only dwelt in the Body of Jesus for a Time, and inspired him as he doth other good Men, though in a higher Degree? †

Ans. Yes, Christ the Word took a Body of Flesh into his Person, as a part of himself where-
† *If. Pennington's Quest. to Professors, p. 3, 20, 27.*

whereof he consisted, and not as a Vail or Garment only, as the Angels in appearance did, to wear for a while, and afterwards to lay aside, or as a House to dwell in for a Time: For then he could not be made Flesh, or a true and real Man, no more than a Man can be made a House, because he dwells in it, or a Vail or Garment, by putting it on. And therefore, Christ the Word did not dwell in Jesus for a while: But in *him*, or his human Nature, *dwelleth*, or perpetually resideth *all the Fulness of the Godhead bodily*; that is, really, personally and substantially, and not by Rays and Influences only, as in the Prophets, and other extraordinary Persons, or good Men, but as the Sun in the Firmament, where the Body of it is, *Col. ii. 9.* So that when his Body and Soul were separated at his Death, his Divinity was never separated from either of them. And seeing the Scripture frequently speaking of the Person of Christ, does expressly call him, sometimes the Son of Man, and sometimes the Son of God; we cannot conceive any other way how he can be both God and Man, but by the inseparable Union of both the divine and human Nature in him in one Person.

Quest. Is not Christ's *Flesh* called a *Vail*, and therefore he took it only as a Vail for a while? *Heb. x. 20.*

Ans. It is not called a Vail, in the *Quakers* Sense, as if it was not any part of himself, of which he consisted, but with respect to its Type, the Vail of the Temple, and the breaking of that Partition Wall, into which none entered before into the Holy of Holies, but the High-Priest only once a Year, with the Blood of others; so the breaking of
Christ's

Christ's Body of Flesh at his Death upon the Cross, and the shedding of his Blood, as the Attonement for our Sins, opened the way for us into Heaven, of which the Holy of Holies was a Type.

Quest. How could Christ the Word take our Nature, which is sinful and corrupt, into his Person, for then he must have been corrupted and defiled?*

Ans. It does not follow, that if Christ the Word took our Nature into his Person, he must have been corrupted and defiled: For when he took upon him the Nature of Man, he took it without any Spot or Stain of Sin, as being miraculously conceived by the immediate Power of the Holy Ghost, *Luke i. 35.* And the Corruption and Defilement of our Nature is not *Essential*, but only *Accidental* to it; and therefore our Nature, though filthy and corrupted in us, is pure in him, who was in all Things made like unto us, but without Sin.

Quest. Why did it behove Christ to have both the Divine and the Human Nature in one Person?

Ans. It was most fit, that he who was to mediate between God and Man, should be of the Nature of both, and be both God and Man, that he might be impartially concerned for the Interests of both, for vindicating the Honour and Authority of God, and for procuring the Salvation and Happiness of Man. It behoved him to be Man, *made of a Woman, made under the Law*, that he might be *the true Seed of the Woman, that was to bruise the Serpent's Head*, *Gen. iii. 15.* and so nearly related to us, as *not to be ashamed to call us Brethren*, *Heb. ii. 11.* and that we might

* G. W's

He-goats
Horn,

p. 11, 12.

Edward

Bur. p. 30.

might have a Prophet in our own Nature, that might teach us by his *Example*, as well as his *Doctrine*, and both perform in the Nature of Man, *that perfect Obedience* that was due from Man, and also in the same Nature that had sinned, *suffer for Sin*; and that he might have also a sensible *Feeling of our Infirmities*, as having been in all Things tempted, or exposed to Sufferings, *like as we are, yet without Sin*, Heb. iv. 15. and be a *visible* and unexceptionable Judge of Men, to pass Sentence upon them at last: Wherefore it is said, *The Father hath given him Authority to-execute Judgment, because he is the Son of Man*; that is, of *our own human Nature*, John v. 27. And it behoved him to be *God*, as well as *Man*, that the Dignity of his Person as *God*, might render his Obedience and Sufferings as *Man*, a *sufficient* Propitiation for the Sins of all Mankind; and that he might be *perfectly* qualified for executing the great Office of a Mediator and Judge committed to him by the Father, which was above the Capacity of a mere Man, *John* iii. 16. *Heb.* i. 3. And he is our Mediator with God, neither as *God* only, nor as *Man* only, but as both *God* and *Man*, in one Person.

Quest. Have not the Quakers professed that they sincerely believe in Jesus Christ, the only begotten Son of the living God, both as he is true God, and perfect Man?*

* Answer
to seven
Queries,
1695.

Ans. Yes. But what they mean by *Man* here, they do not declare; whether the heavenly Manhood of his own Nature that they imagine he had from Eternity; or the outward terrestrial Manhood of our Nature, that he took in Time of the Virgin *Mary*. But they have elsewhere plainly told us, that they
never

never owned, nor do own, Christ's Body now in Heaven, or while it was on Earth, to be terrestrial, or of *the Earth*.*

* Thomas Ellwood's Answer to G. K's first Narrative, p. 205.

And therefore their professing to own Christ as he is perfect Man, may not be understood of his outward human Manhood, but of the secret heavenly Manhood, which they say he had from Eternity. For they imagine that Christ, as the Word God, had always a heavenly Manhood, Flesh, Blood and Bones, from everlasting, or else he was not the Word or Christ from everlasting. But though the Word God was from everlasting, it does not follow that he was the Christ, the Mediator from everlasting; or that he ever had any other Manhood, Flesh, Blood and Bones, than that which he took of the blessed Virgin, and is now glorified in Heaven.

Quest. Is not Christ *inwardly born* in Men, which the Scripture calls *Christ formed in them*, a greater Mystery than a Christ without, outwardly born of the Virgin Mary? Gal. iv. 19.†

† W. P's Preface to R. B's Collect. p. 20.

Ans. No: For the Scripture has no where any such Phrase, as that of Christ's being *born in Men*. And when it speaks once of Christ's being *formed in Men*, it is not to be understood in a literal Sense, which would make as many new Births of Christ, or new Christs, as there are Regenerate Men. But it is only a figurative Expression, signifying their having his Image drawn and engraven as it were in them; (and if it be his Image only, it is not Christ himself.) And this is not therefore a greater Mystery, than Christ without, outwardly born of the Virgin Mary, which the Scripture calls *the great Mystery of Godliness, God manifest in the Flesh*,

1 Tim.

1 Tim. iii. 16. which is such a Myſtery, that we could never have known any Thing of it, but by ſupernatural Revelation, and that now it is revealed to us, we cannot fully comprehend; and which even the Angels are ſaid to pry into, and can never ſufficiently admire; with which therefore Chriſt being formed in Men, as it ſignifies, and can truly ſignify nothing elſe, than their being renewed after the Image of God and Chriſt, is no wiſe to be compared, and far leſs to be preferred to it as a greater Myſtery, becauſe it is what they who had no external Revelation, could have ſome Apprehenſion of, when they placed Religion mainly in the Imitation of God, in Holineſs and Goodneſs.

Queſt. Does not the Apoſtle to the *Coloſſians* ſay, *The Myſtery that hath been hid from Ages and Generations, but now is made manifeſt, is Chriſt in you, the Hope of Glory*; that is, Chriſt born and formed in them, and working his Works in them, whereby as they are ſanctified, ſo are they juſtified, (and ſo to ſpeak) formally juſtified in the Sight of God?

* R. B's *Col.* i. 26, 27. *

Ap. p.

196, 215.

Anſ. The Word in the Original there rendered *in* you, ſhould rather be rendered *among* you, as it is in the Margin; and in the Words immediately preceding, *among* the *Gentiles*. And ſo the Apoſtle's Meaning is, that Chriſt preached among them, was the *Hope* of Glory, as he is their *Peace*; that is, the Author and Procurer thereof; or he of or through whom they were to hope for Glory. For though Chriſt, as God, is in all Men, as in all Things, by his general Preſence and Eſſence, Power and Providence; yet as God-man, as the Apoſtle ſpeaks of him there, (and

(and which is the Mystery he said had been hid from Ages and Generations, but now is made manifest) he is not personally in any Man, but only as he was in such before, as well as since his coming in the Flesh, by his saving Gifts and Graces, as the Sun is in our Houses by its Rays or Beams. And though this his being in us by his special Presence, and his gracious Influences and Operations, gives us a sure and comfortable Hope of Glory, as these his saving Gifts and Graces thereby wrought in us, are the necessary Conditions and Qualifications required of us, in order thereto; yet it is not for the Merit or Worthiness of these, or of any Righteousness or Holiness in us, and as performed by us, though by the Assistance of the Spirit, that we are justified in the Sight of God, or attain this Happiness and Glory; but only for his Merits as God-man without us, who by his perfect Obedience unto Death, even the Death of the Cross, purchased for us, and by his powerful Intercession now in Heaven, in virtue thereof, dispenses to us out of his Fulness, all Grace and Glory. And all the blessed Influences and Operations of his Spirit within us, working his Works in us, are the sole Fruit and Purchase of his outward Birth and Death, and Sufferings within us. And it is the true sincere lively Faith thereof, with the Fruits and Effects of it in a holy Life, that is our true Regeneration and Sanctification, but not that whereby we are either materially or formally justified in the Sight of God. But as Justification is used in Scripture, as opposed to Condemnation, that whereby we are formally justified is the Act of God's free Grace and Favour, in acquit-
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ting us from our Guilt, and giving us a right to eternal Life, for the Merit of Christ's Satisfaction and Attonement made for our Sins, upon such a true Faith in him and his Merits, as is productive of a sincere Obedience to him.

Quest. Is not the Knowledge and Faith of Christ after the Flesh, or of his outward Birth and Coming in the Flesh, and his outward Death and Sufferings on the Cross, but as it were the Rudiments young Children learn, which after they become better Scholars, are of less use to them, because they have and possess the very Substance of those first Precepts in their Minds. And so such as come to know the new Birth, to be in Christ indeed, to be a new Creature, to have old things pass away, and all things become new, may safely say with the Apostle, *Though we have known Christ after the Flesh, yet now henceforth know we him no more*, 2 Cor. v.

* R. B's 16.? *

Ap. p.

175, 176.

Ans. This is a most unchristian Assertion, and shews us the very Heart of Quakerism. For the Knowledge and Faith of Christ, as he outwardly came in the Flesh, and died and suffered for us on the Cross, as it is the Foundation of Christianity, without which it cannot subsist, and by the Knowledge and Faith whereof, as outwardly preached, and by the Operation of the Holy Spirit inwardly accompanying it, the new Birth in Christ is brought forth in us; so it is never of less use, for nourishing and increasing the new Birth in us, which will never be brought forth here in that Perfection, as will admit of no further growth.

And

And the Apostle is so far from reckoning the Knowledge and Faith thereof, as the Rudiments which Children learn, which after they become better Scholars, are of less use to them, that he makes the Knowledge of the Love of Christ as he outwardly died and suffered for us in the Flesh, a most powerful and constraining Motive to *live unto him who died for us*, v. 14, 15. And though it is one of the first Lessons which Christians learn, it is also one of the highest and most sublime Doctrines of Christianity, and is worthy of the Contemplation and Admiration of Angels, and glorified Saints to all Eternity; who are represented by St. John, as praising *the Lamb that was slain, as worthy to receive power and honour and glory*, Rev. v. 12. And St. Paul's Words do not in the least signify, that he knew Christ no more as he outwardly came in the Flesh, and died and suffered on the Cross for our Sins: For he tells us elsewhere, that *he gloried in nothing but in the Cross of Christ*, that is, in his Passion and Sufferings on the Cross; by the Knowledge and Faith of which, *the World was crucified unto him, and he unto the World*, Gal. vi. 14. And that *he determined not to know any thing among the Corinthians, save Jesus Christ and him crucified*; that is, not to shew his Knowledge in any thing so much, as in making known to them that most essential Part of the Doctrine of Christ, 1 Cor. ii. 2. And he calls the *Preaching of the Cross, the Power and Wisdom of God*, 1 Cor. i. 10. and *God manifested in the Flesh, the great Mystery of Godliness*, 1 Tim. iii. 16.

But by knowing Christ no more after the Flesh, he means, that carnal and *fleshly* Knowledge he had of the promised Messiah or

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Christ,

Christ, before his Conversion to Christianity; that he was to be a great outward temporal Prince, to deliver them from all their Enemies, and to reign over them in great outward Pomp and Splendor. For so the Phrase *after the Flesh*, signifies *after a fleshly and carnal manner*, Rom. viii. 5. As our Saviour says of the *Pharisees*, *they judged after the Flesh*, that is, they judged him not to be the Messiah, because of his outward mean appearance in the Flesh, contrary to their carnal expectations of the Manner of the Messiah's coming, *John* viii. 15. But however it was with the Apostle before his Conversion to Christianity, he had then a more *spiritual* Knowledge of Christ, and of the Reasons and Ends of his outward Coming, and Sufferings in the Flesh.

And so he had also a more *spiritual* Knowledge of other Men, when he says, *we know no Man after the Flesh*; that is, so as to value and regard Men, only for their outward worldly Advantages; *old things being passed away*, or their former value and regard they had for temporal and carnal Things, and *all things become new in them, when they were in Christ*. But he does not mean, that they were not still to know and regard Men, as Men in the Flesh, or in fleshly Bodies, and as they were as such diversly related to them, tho' they were chiefly to know and regard Men, as they were true Christians, and as such, spiritually related to them, and to their Saviour Christ.

S E C T. X.

Quest. Was it Jesus Christ's *outward* Blood shed outwardly on the Cross, that was so highly

highly *meritorious* in the sight of God; as to be the *Attonement* for our Sins, and to *cleanse* us from all Sin? *John* i. 7. *Rom.* v. i i.

Ans. Yes. For the *Blood* of Christ by Faith in which we are justified, and have the Forgiveness of Sin, and are redeemed and brought nigh to God, and by which he hath made Peace for us, or procured our Peace, is expressly called, *the Blood of the Cross*, that is, the *outward* Blood of his Humanity shed outwardly for us on the Cross. And he is therefore said, *to have reconciled us in his Body of Flesh, through Death*, or purchased our Reconciliation thereby, on gracious Terms, *Col.* i. 20, 21. And it was only by virtue of his meritorious Sacrifice of himself upon the Cross, of which all the Sacrifices under the Law were Types, that the Faithful before, as well as since, were justified, *Heb.* ix. 5. And therefore he is called *the Lamb slain from the Foundation of the World*, that is, in God's purpose and decree; and through Faith in whose Sacrifice, the Sacrifices under the Law were accepted, to their justification and eternal Life, *Rev.* xiii. 8.

Quest. How could one outward Thing, be properly the Figure and Representation of another outward Thing? Or the material Blood of the legal Sacrifices, be the Type of the material Blood of Christ's Sacrifice; for this is to give the Substance no preeminence above the Type, or to make one Type the Type of another? *

Ans. This is to make Christ's outward material Blood of his Sacrifice of himself upon the Cross, not to be the Substance or Anti-type, whereof the legal Sacrifices were a Type; but that itself is a Type, that is, of the imaginary mystical Blood of his Godhead,

* G. W's
Light and
Life, p.
59, 60.

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* *G. W's*
Light and
Life, p.
59, 60.

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or heavenly Manhood shed inwardly within them; and that his outward material Blood of his Humanity or Earthly Manhood shed outwardly without them, had no preeminence above that of Bullocks and Goats, such as were sacrificed under the Law; which the Apostle to the *Hebrews* shews to be so far inferior to the Blood and Sacrifice of Christ which he outwardly offered of himself for us on the Cross once for all, *Heb. ix. x.*

And is it not very plain, that the *Paschal* Lamb that was slain, was a Type of Christ, who is by the Apostle expressly said, to be our *Passover*, or *Paschal* Lamb, *sacrificed for us*, *1 Cor. v. 7.?*

* *Solomon*
Eccles
Letter to
John
Porter.

Quest. Was the Blood of Christ, any more than the Blood of another Saint? *

Ans. Yes. The Blood of Christ was of more Value and Merit than the Blood of any other Saint. For though the Blood of any other Saint or Holy Man, that suffers for Righteousness sake, is very dear and precious in the sight of God; yet it can avail nothing, for procuring any other Person any favour from God, as the Blood of Christ, who suffered, not only for Righteousness sake, and as an Example of patient Suffering, but *died for our Sins*, *1 Cor. xv. 3.* and *bore our Sins*, or the Punishment of them, *in his own Body on the Tree*, *1 Pet. ii. 24.* and died in our stead, *the just, for the unjust*, *1 Pet. iii. 18.* and *redeemed us with the price of his Blood*, *1 Cor. vi. 20.* *1 Pet. i. 18.* and *became Sin*, or a Sin Offering for us, *2 Cor. v. 21.* and by *whose Stripes we are healed*, *1 Pet. ii. 24.*

Quest. Was not the Blood of Christ, that was said to be no more than the Blood of another Saint, the Blood that was forced out of

of him by the Shoulder after he was dead, and not the Blood he shed before his Breath went out, which was a voluntary Offering?*

Ans. The Blood that was shed before his Death, was forced out of him by the driving the Nails into his Hands and Feet, as well as the Blood shed after his Death, by the piercing of the Spear into his Side. And he voluntarily offered up his Body to the Death, and his Blood to be shed, both while living, and dead. And the piercing of his Body after he was dead, is particularly recorded by the Evangelist St. *John*, *John* xix. 34. as the fulfilling of that famous Prophecy of *Zechar.* xii. 10. and as a great Confirmation of our Faith, *John* xix. 35. And the Blood and Water that issued out of his Side, are two of the Witnesses upon Earth, of his Divinity, 1 *John* v. 6, 8.

Quest. Was the outward Blood of Christ that was outwardly shed, *the Blood of God, by which he purchased his Church?* Acts xx. 28. For the Blood of God, or that Blood that relates to God, must needs be Spiritual, he being a Spirit; and the Covenant of God is inward and spiritual, and so is the Blood of it?†

Ans. Now this shews the true State of the Question between us and the Quakers, that it is about the Virtue and Efficacy of Christ's outward Blood shed, whether before or after his Death; seeing they plainly exclude the outward Blood of Christ from being the Blood of the new Covenant, and make the Blood of the new Covenant to be only inward and spiritual Blood, whatever they mean by it; whereas our Saviour says of the *Cup*,

* *Thomas Ellwood's Answer to G. K's Narrative, p. 117.*

† *G. W's Light and Life, p. 56.*

that is, of the Wine therein, *that they were to drink in his Supper, that it was the Blood of the New Testament, or Covenant*; that is, the Sign and Memorial of that Blood that he was to shed outwardly on the Cross, for establishing and confirming the new Covenant between God and us, *Luke xxvi. 28.* And the true Blood of God, was that outward Blood of his Humanity, shed outwardly on the Cross; which is not therefore called the Blood of his *Godhead*, but the Blood of *God*, because he whose Blood it was, was God, as well as Man, and both God and Man in one Person.

Quest. Where does the Scripture say, that Christ's Blood was shed at *Jerusalem* for Justification? *

* G. W's
Light and
Life, p. 30.

Ans. The Scripture says, that *we are justified by his Blood*, Rom. v. 9. which must be the Blood shed at *Jerusalem*, when he suffered on the Cross; for the Scripture tells us of no other Blood of his shed, but what was shed there, when he died for us on the Cross.

Quest. Is not the Blood of Christ that sprinkles and cleanses the Hearts and Consciences of the Faithful, and that cleanses us from all Sin, inward and within? †

† W. P's
Quakerism
a new
Nickname,
p. 149.

Ans. No: It is not inward and within them; but the Virtue and Efficacy of his outward Blood, shed outwardly without them, is inwardly applied to them, in an inward and spiritual Manner, by the lively Faith thereof wrought in them, by the Operation of his Spirit within them. And this is the true Christian Faith, that is placed in the meritorious Blood of the Man Jesus shed outwardly on the Cross, without us, both for clean-

cleansing us from the Guilt, and for procuring us the Holy Spirit, to cleanse us from the Filth of Sin.

Quest. Was that Christ's outward *human Blood*, of which he saith, *except a Man drink he hath no Life in him?* John vi. 53.*

* G. W's
Truth de-
fending,
p. 67.

Ans. Yes: It was Christ's outward *human Blood*. For it was his Blood of his Body of *Flesh*, that he was to give up to the Death, for the Life of the World; and that was no other but his outward human Blood shed outwardly on the Cross, *which except a Man drink, he hath no Life in him*. For the Figure lies in the Word *drink*, not that we were literally to drink the very material Blood of Christ, but to feed upon it in our Hearts by Faith; that is, in the Satisfaction and Attonement thereby made to God for our Sins, when he suffered Death for us upon the Cross. But to put the Figure on the *Blood*, as if that were only figurative, and not the true material human Blood which Christ outwardly shed for us on the Cross, but an imaginary spiritual inward Blood of his Godhead, or heavenly Manhood, to be shed inwardly within us, whereby he offers up himself a Sacrifice for us; this is a most unchristian Notion, without any Foundation in Scripture or Reason, and a fundamental Error of the Quakers, that overthrows the whole Foundation of the Christian Faith, concerning the meritorious Virtue and Efficacy of Christ's outward Blood, shed outwardly for us upon the Cross.

Quest. Do not the Quakers tell us, that by Christ's inward shedding his inward spiritual Blood of his Godhead within us, they mean only his inwardly shedding abroad in their Souls, the holy purifying Life and Virtue

* *W. P's*
Christian
Quaker,
p. 57, 101.

which is in him, as the Word God, and as which he is the Life of the World?*

Ans. Yes: They have herein given us their *mystick* Notion of Christ's inward spiritual Blood of his Godhead, shed inwardly within them; which very ill agrees with the Character they give of themselves, as a plain People, that mostly affect Scripture Language. But however, the inward spiritual Life of Christ shed inwardly in their Hearts, cannot be the Blood of Attonement shed for our Sins, but only that whereby we are renewed and sanctified, and have an Interest in the Merit of his outward Blood shed outwardly for us, whereby alone we are justified, and have the Remission of our Sins, as the meritorious immediate Cause thereof.

† *William*
Smith's
Cat. p. 12.
|| *W. P's*
Rejoinder,
p. 85.

Quest. What do you think of the Saying, that Christ in us offers up himself a living Sacrifice to God for us, by which the Wrath of God is appeased to us?† And that Christ offers himself in his Children, in the Nature of a mediating Sacrifice?|| And that Christ's Offering is of further Extent, than that of the outward, as he fulfils the Law inwardly, and appeaseth the Wrath and Condemnation of it?‡

‡ *G. W.*
Light and
Life, p. 44.

Ans. I think this is plainly to derogate from the Merit of the Sacrifice of Christ, which he offered of himself without us, in making another imaginary Sacrifice of Christ within us, which the Scripture tells us nothing of. And it is directly contrary to the Scripture, that Christ should often offer himself a Sacrifice to God for us, to appease his Wrath against us; as he must do Million of Times, according to this Notion, of his offering himself within us.

For

For by *his own Blood*, to wit of his Humanity, outwardly shed, *he entred in once into the holy Place*, having, to wit, thereby, obtained eternal Redemption for us; which is therefore never to be repeated, *Heb. ix. 12.* And *he is not entred into the holy Place*, that he should offer himself often, as the Jewish High-Priest entred in once every Year, with the Blood of others, for then must he often have suffered from the Foundation of the World; but now once in the end of the World, that is, of the Jewish World or State, hath he appeared, to put away Sin by the Sacrifice of himself, *vers. 25, 26.* And as it is appointed unto Men once to die, so Christ was once offered, to bear the Sins of many; that is, to be a Sacrifice for them, *ver. 27, 28.* For whereas the Repetition of the Jewish Sacrifices shewed their Insufficiency; our Saviour, after he had offered one Sacrifice for Sins, for ever sat down at the right Hand of God; for by one offering, he hath perfected for ever them that are sanctified; that is, hath made such a perfect Expiation and Attonement for them, as that there shall be no farther need of any other expiatory Sacrifice or Offering whatsoever, *Heb. x. 12, 14.* And why was it prophesied of Christ, a *Body hast thou prepared me*; why not Bodies many, if he offers himself up in the Bodies of all the Saints? And is not this to make the Sacrifice that he offered in his own Body, of less Value and Efficacy than the Sacrifice he offers in the Quakers Bodies (whatever they mean by it;) because they make the Sacrifice he offered of his Body at *Jerusalem*, a Type, but this in their Bodies the Antitype; that the History, this the Mystery?*

* W. P's
Answer to
Job. Faldo,
p. 336,

Quest. 337.

Quest. Does not the Scripture speak of *Mens crucifying to themselves the Son of God afresh?* Heb. vi. 6.

Ans. Yes: But it is spoke of those who by their Apostacy from the Christian Faith, did really own Christ to have been justly crucified as an Impostor by the *Jews*, and so rendered themselves guilty of his Crucifixion and Death, and are therefore said to crucify him, not to himself, but to themselves afresh; that is, as much as in them lay, and to their own Destruction; which is quite another Thing than Christ's offering up himself as crucified within them, for appeasing the Wrath of God against them. And it was only by his being crucified without them, that he made Satisfaction to the Justice of God for our Sins.

Quest. Where does the Scripture ever speak of Christ's making *Satisfaction* to the Justice of God for our Sins?

Ans. Though the Scripture does not use the Words *Satisfaction*, yet when Christ is said to give his Life a *Ransom* for many, and to have redeemed us with the *Price* of his Blood, it is the same Thing in Effect, with his making *Satisfaction* to the Justice of God for our Sins. For as our Sins had made us liable and indebted to the Justice of God, to suffer the Punishment they had deserved; Christ by his suffering for us in our Nature, and in our Stead, discharged this Obligation, and paid this Debt for us, which may therefore properly enough be called his making Satisfaction for us, unless Men will needlessly wrangle about Words.

Quest. What need was there of any Satisfaction to be made to the Justice of God for our
our

our Sins ; for it is not called unjust to forgive a Debt without any Satisfaction? *

* W. P.

Ans. I will not say that God could not by his absolute Power have forgiven us our Sins upon our Repentance, without such a Satisfaction to his Justice, as the Death of his own Son. But certainly it was just for God to require a Sacrifice of Attonement for the Sins of the World, for which he might have justly punished them. And there could not have been a wiser Method for the securing the Honour of his Laws, and of his Justice, Holiness and Truth, and for shewing his Hatred of Sin, and for ever discouraging us from committing it with hopes of Impunity, than so great an Expreffion of his Displeasure against it, that he would not pardon it, even upon our Repentance, without such an Attonement for it, as the Death of his own Son in our Stead. So that now at the same Time he may shew his Mercy to Sinners, and his Justice in punishing Sin: Or as the Apostle speaks, *he may be just, and yet the justifier of them that believe in Jesus.* And if there was no need of Christ's outward offering himself as a Sacrifice for our Sins, what need is there of a Sacrifice of Christ offered within them, more than of one without them?

Quest. How is the *free* Forgiveness of our Sins, consistent with a Satisfaction made to the Justice of God for our Sins? †

† W. P.

Ans. It is consistent therewith, because the Satisfaction was not made by us in our own Persons: And it was the free Grace of God to accept of the Substitution of another.

Quest. But how was it consistent with the *Justice* of God, to punish his own *innocent* Son for our Sins? ‖

‖ W. P.

Ans.

Ans. It was well consistent with the *Justice* of God, because there was no Injury thereby done to the Son of God, who freely undertook to die for Sinners, and to submit to all the bitter Sufferings that God was pleased to permit wicked Men most unjustly on their Parts to inflict on him; which being freely undergone by him in our Stead, *having Power to lay down his Life, and Power to take it again, as he had received Commandment from his Father*, God therefore accepted it as a sufficient Propitiation and Attonement for our Sins, *Heb. x. 7. John x. 17. Eph. i. 7.—v. 2.*

Quest. Do not some of the Quakers own, that the Obedience, Death and Sufferings of Christ, is that whereby Remission of our Sins that are past is obtained; but that it is the inward Birth of Christ brought forth in them, and working Righteousness and Holiness in them, whereby they are formally justified? *

*R.B'sAp.
Propof.
concern-
ing Justi-
fication.

Ans. As to some of them owning that the Obedience, Death and Sufferings of Christ in the Flesh, is that whereby Remission of Sins that are past is obtained; I wish they would all do so, and censure and condemn whatever there is in their Writings contradictory thereto: For this is indeed the true *Scripture* Notion of *Justification* in all *St. Paul's* Epistles, who makes it all one *with the Remission of Sins that are past*, *Rom. iii. 24, 25.* and *Acts xiii. 38, 39.* And therefore it is a very wrong Notion of it, to make the Remission of Sins to be no part of it; and to make the inward Birth of Christ brought forth in them, and working Righteousness and Holiness in them, to be that whereby they are formally justified, as they are thereby formally

mally sanctified; which is to make Justification and Sanctification the same Thing; whereas the *being justified in the Name of the Lord Jesus*, or through Faith in him, is by St. Paul distinguished from *the being sanctified by the Spirit of our God*, but is not divided from it, 1 Cor. vi. 11. For we are never justified or pardoned, and reconciled to God, but only upon our Repentance, and Faith in Christ. And the bringing forth the Fruits of a true Faith and Repentance in a holy Life, is necessary to our continuing in a justified or pardoned State, and to our final Justification. But yet sad would our Condition be, if we had nothing else to trust to for our Justification and Acceptance with God, but only our own imperfect Righteousness in our selves. For the new Birth is never so thoroughly brought forth in us, and we are never so perfectly sanctified in this Life, but that even our best Actions in our regenerate State, though proceeding from a pure and holy Root, and performed by the Assistance of the Spirit, have in them, as they are done by us, a Mixture of our human Frailty and Weakness, so as to need the Satisfaction made by the Obedience and Death of Christ, for the Pardon of their Defects, and for rendring them as sincere, though imperfect, acceptable to God, to our Justification to eternal Life. And therefore, as we are to magnify the Grace of God purchased for us by the Death of Christ, for making us inherently righteous and holy; so we are to own our Frailty and Weakness in the Use thereof, and not to lessen the true Extent of the Merits of the Death of Christ, as necessary for the Pardon of our Defects therein; as is done by

the proud Doctrine of a sinless Perfection in this Life, and our being justified as perfectly just and holy, and not as only sincerely so, for the perfect meritorious Obedience, and Death and Sufferings of Christ.

S E C T. XI.

Quest. Did Jesus Christ after his Resurrection, *bodily* ascend into Heaven in the same Body he had here on Earth?

Ans. Yes: For he shewed himself after his Resurrection, in the same Body he had before. And he *bodily* ascended in the same Body, in the Presence of his Apostles, *while they steadfastly looked toward Heaven as he went up, 'till a Cloud received him out of their Sight.* And behold two Angels appeared to them, and testified that he was ascended into Heaven, *John xx. 10. Acts i. 3, 4, 10.*

Quest. Has Jesus Christ, now in Heaven, the same *human* Body he had here on Earth?

Ans. Yes: For as he *bodily* ascended into Heaven, it cannot be supposed but that he has there now the same *human* Body for Substance glorified. And if at his Transfiguration in the Mount, *his Face did shine as the Sun, and his Rayment was white as Snow,* his glorified Body now in Heaven, must be much more glorious, *Acts i. 2. — v. 31. Phil. ii. 4. Eph. i. 20. 1 Pet. iii. 22. Matth. xvii. 2.*

Quest. What Scripture Proof is there that Jesus Christ existeth now outwardly *bodily*, without us, at God's Right Hand?*

* G. W's
Nature of
Christianity,
p. 41.

Ans. There is sufficient Scripture Proof for it, that he existeth now outwardly *bodily*, without us, at God's Right Hand, that is, is

is now exalted in the true and proper Nature of Man, a human glorified Soul and Body, to the highest Dignity and Glory, above all the most glorious Angels in Heaven. For our Lord himself, after his being ascended, says, *I am Jesus of Nazareth*; plainly affirming the then present bodily Existence of Jesus of *Nazareth*, the Son of the blessed Virgin, *Acts* xxii. 8. And his Apostles tell the *Jews*, *That God had made the same Jesus whom they had crucified, both Lord and Christ*, *Acts* ii. 36. But he could not be the same Jesus, if he did not exist outwardly as Man, bodily without us. And the Angels told the Disciples, that *the Heavens must receive*, or retain him, *till the Restitution*, or Completion of *all Things*; that is, 'till the end of the World, when he shall come again to judge the Quick and the Dead; according to what he himself told, *that they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory*; which could not be, if he had not now an outward bodily Existence, in which he is to come again outwardly and visibly, *Acts* iii. 21. *Matth.* xxiv.

Quest. Has Christ now a Body of Flesh and Bones, *circumscribed* and limited in that Heaven which is above, and out of every Man on Earth? And are they not in Error, who would limit it to a particular Place, and out of every Man on Earth; for the Spirit and Body of Christ is not divided, but where-soever the Spirit and Life of Christ is, it is in the Body of Christ? * And Christ is not absent from his People, as touching his Flesh. †

Ans. Yes; Christ has now the same Body for Substance he had here on Earth, now a spiri-

* *John White-head's Quakers Refuge,* p. 39, 40, 41.
† *G. F. G. M. p. 210.*

spiritual and heavenly, but still a true human Body, *circumscribed*, and limited in that Heaven which is above, and out of every Man on Earth. For he ascended into Heaven, in the same Body he had on Earth, and is now in that Body glorified, locally in Heaven; and *the Heavens must receive him, till he shall come again in like manner from Heaven, as he was seen go into Heaven*, Acts iii. 21.—i. 11. And his Body, as every other Body, must be in some limited Place, or else it were not a Body. And the Quakers, by denying him to have a Body circumscribed, or limited to any Place, plainly shew, that they think he has no human Body now at all; for that is inseparable from such a Body, however now spiritualized and glorified in Heaven. For though the Spirit of Christ is not divided or separated from his Body; yet they retain still their distinct Natures and Properties; and it is contrary to the Nature of a Body, to be at one Time in more Places than one. And when they say, Christ is not absent from his People, as touching his Flesh; they cannot mean it of his human created Body of Flesh, which none ever thought to be in any Man, but of a heavenly uncreated Body of Flesh, which they say he had from Eternity, and which they think they have within them; which is only a wild Enthusiastick Notion, that the Quakers took from other Enthusiasts that were before them.

Quest. If Christ be in Heaven at a Distance from thee, how can he be a Saviour that is at a Distance from thee? Jesus at a Distance will not save thee. And are they not false Ministers that preach such Doctrine?

Ans.

Ans. Though Christ personally consider'd, or in his personal Being, as God-man, be in Heaven above at a Distance from us; yet he is our Saviour there, by presenting there his sacrificed Body to his Father, whereby he purchased our Salvation, and by virtue whereof, he there makes continual Intercession for us, *Heb. ix. 24.—vii. 25.* And he also by his spiritual Presence with us here, by his Spirit within us, renews and sanctifies us, which is a true Part of his Salvation, though imperfect here, and necessary to make us fit for his compleat Salvation hereafter in Heaven. And this is the true Christian Doctrine concerning our Salvation through Jesus Christ, that every true Minister is to preach; which teaches us both his Absence from us, as touching his Flesh, and his Presence with us by his Spirit, and how in both respects he is our Saviour, and is continually carrying on the Work of our Salvation, *2 Cor. v. 8.*

Quest. What are the Benefits and Blessings that Jesus Christ, now in Heaven, intercedes with the Father to bestow upon us?

Ans. They are all the Benefits and Blessings which he purchased for us, by his meritorious Obedience, Death and Sufferings in the Flesh, without us; which may be comprized under these Three, to wit, the Pardon of our Sins, the Assistances of his Spirit, and eternal Life, upon our Faith and Repentance, and sincere Obedience.

Quest. What is the true Faith, that gives us a Right and Title to these Benefits and Blessings?

Ans. It is such a true and lively Persuasion of Jesus Christ his being the Son of God, and Saviour of the World, and of the Vir-

tue and Merit of the Sacrifice and Attone-
ment he made for our Sins, by his Death up-
on the Cross for us, and of his Mediation and
Intercession for us now in Heaven, in vir-
tue thereof, and of the Truth of all that he
has declared and revealed to us in the Holy
Scriptures; as to give our selves entirely, to
be his faithful Servants, and to rely upon him
alone, and his Merits and Mediation, for our
Salvation, upon our faithfully performing the
Terms and Conditions of the Gospel required
of us, through the gracious Assistances, and
sanctifying Operations of his Holy Spirit
within us.

Quest. Is there not now, the same Gift of
discerning of Spirits in the Church, that was
in the Apostles Days, whereby we can discern
who are faithful true Christians, and who are
not? *

* G. F.
G. M. p.
89.

Ans. No. For we can no more pretend
now, to the same *discerning* of Spirits the
Apostles had, in some extraordinary Cases,
as in discerning who were fit to be called to
the Office of the Ministry; or such as St.
Peter's seeing into *Simon's*, and St. *Paul's* into
Elymas's Heart; than to the other extraordi-
nary and miraculous Gifts which they had.
And even the Apostles themselves, and the
Brethren who were jealous of St. *Paul* after
his Conversion; and *Philip*, or whoever it
was, that baptized *Simon Magus*, had not that
universal discerning of Spirits the Quakers
pretend to, after so many Instances of their
being so grossly deceived.

But we may be more sure, who are not
faithful true Christians, than who are; for
we may be sure, they are not such, who
overthrow the Fundamentals of the Christian

Faith,

Faith, or are guilty of gross scandalous Immoralities, or of vain pharisaical Pride and Boasting of their own Holiness and Perfection, or of rash uncharitable judging of all other professed Christians besides themselves. But we cannot be so sure who are such: For we cannot see into Men's Hearts, to discern the Sincere from the Hypocrite; and *Satan may transform himself into an Angel of Light; and that which is highly esteemed among Men, may be an abomination in the sight of God,* 2 Cor. xi. 4. Luke xvi. 15. But we are always to judge as charitably as we can, of all who retain the Fundamentals of Christianity, and as to their outward Profession and Conversation, are blameless; seeing we have no other way of judging of Men, and can be no competent Judges of Men's Hearts.

Quest. May not some witness now, the fulfilling of that Promise, *that they shall discern between the righteous and the wicked,* Mal. iii. 18.? *

Ans. No. For that Promise has a plain Reference to the Day of Judgment, wherein the Works of all Men, however secret, shall be made manifest.

Quest. What is the true *Repentance* that is required of us?

Ans. It is humbly to confess our Sins to God, and to pray for the Pardon of them, with a true Grief and Sorrow for them, and hatred of them, and to forsake them and lead a new Life.

Quest. Shall we have always need as long as we live in this World, to confess and repent, and pray for the Pardon of Sin, when we have already prayed for the Pardon of our

† G. W's
Truth de-
fending, p.
8.

Sins, and the Lord who heard our Prayers, hath pardoned and remitted our Sins? †

Ans. Yes, We shall have always need to confess and repent, and to pray for the Pardon of our *past* Sins, as *David* did for the Sins of his *Youth*, and his *former* Iniquities; and for his Sin in particular in the matter of *Bathsheba*, after he was told by the Prophet, that God had put away his Sin; seeing the Forgiveness of our Sins depends upon our continued Repentance, *Psalms* xxv. 7. — lxxix. 8. — li. 1, 14. 2 *Sam.* xii. 13. *Matth.* xviii. 34. And we have also all need every Day to pray, for the forgiveness of our daily Sins, as well as for our daily Bread, as our Saviour has taught us, *Matth.* vi. 11, 12. And *St. John* includes himself, when he says, *If we say we have no Sin, we deceive our selves, and the truth is not in us; but if we confess our Sins, he is faithful and just to forgive us our Sins,* 1 *John* i. 8, 9. And God has no where promised the forgiveness of Sin, to such as will not confess their Sins; and it is only he that *confesseth and forsaketh his Sins, that shall find mercy,* *Psalms* xxviii. 13. And I never heard, that the Quakers in their Meetings, ever use any Confession of Sin, or say, *Forgive us our Sins;* or that they have ever pretended they have done it, though so often charged for not doing it; but only, that some of them are come sometimes to say in the third Person, *Pardon them that have sinned against thee,* or if any here have sinned against thee, give them Pardon and Forgiveness. And they upbraid us with confessing our Sins as long as we live, and with the praying for the Pardon of them, though herein we follow the Example of Holy Men in Scripture, and the univer-

uniuersal Practice of the Christian Church in in all Ages.

Quest. Must we not be free from Sin before we can be *Servants of God, and have everlasting Life*, Rom. vi. 22.?

Ans. Yes, We must be free from the *Dominion* of Sin, but there are still some remainders of Sin, that God hath thought fit to leave in the best here, to keep them humble, and watchful, and diligent, in the exercise of Faith and Patience, and still longing for a State of perfect Deliverance.

Quest. Doth God accept of any, where there is any failing, or who do not fulfill the Law, and answer every demand of Justice? * *Edward Bur. p. 32.*

Ans. There never was any such Person, except only Jesus Christ, who perfectly fulfilled the Law, and answered every demand of Justice, without any failing: And neither is it required of us now, as the indispensable Condition of our acceptance with God; but God doth now accept of our Repentance for our Failings and Imperfections, and of our future sincere, though imperfect Obedience, through the Merits of Jesus Christ, and his perfect Righteousness and Obedience.

Quest. Are there not some that attain to a State of *sinless Perfection here*, seeing we are required, to be perfect as God is perfect, and to be holy, as he who hath called us is holy, Matth. v. 48. 1 Pet. i. 15.?

Ans. No. But all have Reason while they are here, to say with St. Paul, not, as tho' I had attained, or were already perfect, Phil. iii. 12. it being the peculiar Privilege of Jesus Christ, to be without Sin, without spot or blemish, harmless and undefiled, separate from Sinners, 1 Pet. i. 19. Heb. iv. 15. — vii. 26.

And hence it is, that we are required to be Followers of Christ without Restriction; but of others, even of the Holy Apostles, only so far as they are Followers of him, 1 Cor. xi. 1. And when we are required to *be perfect as God is perfect, and holy as he who hath called us is holy*, it cannot be meant of a Perfection of *equality*, but of *likeness* only; not that we can be absolutely perfect, without all manner of Defect and Imperfection, as God and Christ are, but that we should make them our Patterns, and resemble them as near as we can, and be still *perfecting Holiness*, or aspiring after further Measures and Degrees thereof, and *pressing forwards towards the Mark*, by a constant Progress towards Perfection, and sincere Endeavours after it; which is all the Perfection attainable by us here in this State of Tryal and Probation, and which is all at least that ever any mere mortal Man attained to, Phil. iii. 13, 14. For there is still in the good Actions of the best Men, tho' performed by the Assistance of the Spirit, some Defect and Imperfection, so far as they are theirs, and done by them.

And the Perfection that is mentioned in Scripture, as attainable by us here, is only *universal Sincerity* and *Uprightness*, or a *confirm'd Habit* of Virtue and Goodness. And so perfect and upright signify the same thing; as when it was said of *Job*, *he was perfect and upright*, Job i. 1. And when the *Psalmist* says, *Mark the perfect Man, and behold the upright*, Psalm xxxvii. 37. And every good Man is so far perfect, as to have all the *parts* of Perfection, or every *kind* of Grace and Virtue, but not in the highest Measure and Degree, so as to be without all manner of Defect

Defect and Imperfection; it being only in Heaven, that the Spirits of just Men are thus made perfect, *Heb. xii. 23.* But tho' we cannot attain to such Perfection here, yet our Endeavours after it here, according to that measure of Grace which God is pleased to afford us here, will not be in vain, but the sure way to our attaining it hereafter; and the higher the Degrees be, that we attain of it here, the higher will the Degrees of our Glory be hereafter in Heaven.

Quest. Does not the same Apostle *Paul* say, *Let us therefore as many as be perfect, be thus minded.* Where he supposes himself and some others to be perfect? *v. 15.* of that Chap.

Ans. It cannot be supposed, that the Apostle would contradict himself. And therefore the Word Perfect must be allowed to have different Significations, and to signify here, only perfect in comparison of others, or more fully instructed in their Christian Duty, as opposed to Babes in Christ, as it is used in other places, *1 Cor. ii. 6.* *Heb. v. 12.* *Matth. xix. 21.*

Quest. Is not an *unsinning* State necessary in this Life, seeing *no unclean thing can enter into Heaven*, *Eph. v. 5.* *Rev. xxi. 27.*?

Ans. The meaning of these Scriptures, is only, that no *unregenerate* or *unsanctified* Person shall enter into Heaven.

Quest. What are the *Sins* that good Men are liable to here, which are consistent with a regenerate and sanctified State?

Ans. The *Sins* that good Men are liable to here in this imperfect State, are only generally lesser Sins of *Infirmity*, and that are, generally speaking, and in the main, unavoidable; tho' as to some particular Instances, they may with

the utmost possible care and watchfulness over ones self, be avoided; such as the first motions of Sin, and vain and sinful Thoughts, that go no further, and are not consented to; or a sudden short slight fit of undue Passion; or a rash Word, or some way blameable Action, in small things, through unaffected and excusable Ignorance, Surprise, Inconsiderateness or Inadvertency, that are not purely voluntary or chosen, but contrary to ones habitual Inclination and Choice; or defects and imperfections in our Graces, and in the Manner of performing Religious Duties, with less Frequency, Fervency and Zeal, through sudden wandering Thoughts, dulness, and weariness of Body and Mind, which cannot altogether be avoided, while we are in the Body, and which though they have in them so much of *voluntary*, as to make them *Sins*, yet have in them also so much of *involuntary*, as to render them pitiable *Infirmities*; and which they strive against, and as soon as they are discerned, repent of, and are consistent therefore with Sincerity, and with a State of Grace and Favour with God, according to the gracious Terms of the Gospel.

And a good Man may also, while he continues such, fall sometimes into an Act of some great Sin, when he is not upon his guard, through the violence or suddenness of a Temptation, and it puts him out of God's Favour for the present, till it is repented of. But as Habits are not acquired, or lost, by one or a few, but by many repeated Acts; so his Habit of Virtue, which is the Foundation of his acceptance with God, through Christ, may remain still, not quite destroyed, tho' much impaired in him; as it did in *Peter*, whose
Faith

Faith failed not, when through a sudden Fear, he denied his Master, *Luke xxii. 32.* And when he falls into any Sin, he does not lie still in it, but quickly rises again, and is ever after more humble and watchful over himself. And he never runs into any vicious *Habit*, or course of Sin. For *whosoever is born of God, doth not commit Sin*, or live in the Practice of it. For in this Sense, our Saviour useth this Phrase of committing Sin, when he says, *Whosoever commiteth Sin, is the servant of Sin*; for to be the Servant of Sin, is to live in it, and yield obedience to it, *John viii. 34.* And *whosoever is born of God, cannot Sin*, that is, while he remains a Child of God, he cannot thus Sin, he cannot live in the Practice of any wilful Sin, and be brought in Bondage to it: And he very rarely falls into an *act* of any great and wilful Sin, as being contrary to the prevailing Bent and Temper of his Mind, and the Seed and Principle of new Life in him, *1 John iii. 9.* But the Sins of wicked Men, are known, great, wilful, habitual and presumptuous Sins, such as reign in them, and are continued in without Repentance, and are therefore inconsistent with Sincerity, and a State of Grace and Salvation.

Quest. Have we any Ground from Scripture, of distinguishing between these two sorts of Sins and Sinners?

Ans. Yes. For we find these two different sorts of Sins and Sinners mentioned in *Deut. xxxii. 5.* where it is said, *They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation*; implying, that the Children of God have their Spots, but they are not such as the perverse Transgressions of the wicked are.

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And in *Psal.* xix. 12, 13. the Psalmist mentions two sorts of Sins, one of which he calls *Errors and secret Faults*, or unknown Sins of Ignorance, or Heedlessness; which he desires to be cleansed from more and more: And the other Sort he calls *presumptuous Sins*, which have Dominion over one; or a reigning habitual prevailing Power, which he prays wholly to be kept from, and then he should be upright and innocent from any great Transgression and Offence.

Quest. Can mere Errors or Defects in the good Works of good and holy Men, be properly called Sins? And it is only a finless Perfection that is pleaded for, and not such a Perfection in Knowledge and Grace, as will not admit of any further Growth.

Ans. Yes: These Errors or Defects, if they have any Concurrence of the *Will* in them, may be properly called, and are in themselves *Sins*, as they are Deviations from the pure and holy Law of God, which requires still of us as a Duty, as it is a Rule of Life, the same high Degree of Obedience as was required of *Adam*, in his State of Innocency. And by calling them *Sins*, we are on the humbler and safer Side, by being better disposed thereby to be sorry for them, and to watch against them. And it is of *such* Errors and Defects, that the Words of *David* are principally to be understood, when he says, *Who can understand his Errors?* *Psal.* xix. 12. And when *Solomon* says, *Who can say, I have made my Heart clean, I am pure from my Sin?* *Prov.* xx. 9.

S E C T. XII.

Quest. Is not all *Swearing* whatsoever now, even *judicial* Swearing before a Magistrate, a great and heinous Sin, seeing Christ says expressly, *swear not at all*, Matth. v. 35. and the Apostle *James*, *above all things swear not*, James v. 12.

Ans. No: For as to our Saviour's Words, *swear not at all*, they relate only to those voluntary needless Oaths which Men took upon themselves, and not to *judicial* Oaths that were bound upon them by the Authority of the Magistrate; in which the *Jews*, to whom our Saviour spoke, were wholly passive, and so could not help their being put under an Oath. And if he had intended to forbid all Oaths, even *judicial* Oaths, he must have forbid Magistrates to put any under Oaths. But in this whole Sermon on the Mount, he only teaches the Duty of private Christians, and not of Magistrates; and therefore cannot be supposed here to deprive the Magistrate of the Power he had before, of putting Men, upon solemn Occasions, to answer upon Oath, nor to exempt the People from obeying them in such Cases. And yet if our Saviour had said, *swear not at all*, and stopt there, there might have been some Colour for taking it to be an universal Prohibition of all Swearing whatsoever: Especially if we could not have shewn from other plain Texts of Scripture, that his Words must be understood with some Limitation, as several other general Words in Scripture are, as *thou shalt not kill*, *judge not*, and the like. And the Occasion of the Quakers Error, has been their
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running away with the general Sound of the first Words of a Sentence, *swear not at all*; without taking in what immediately follows, to give the full Sense of the Words, and to make the Sentence compleat: By which it appears, that our Saviour's Design was only to correct some Faults in Swearing, then common among the *Jews*, and not to forbid all Swearing, even judicial Swearing before a Magistrate, whether Promissory or Assertory, for declaring the Truth, or the faithful Discharge of any Office of Trust.

For the *Letter* of the Law having only expressly forbid *false Swearing*, as *Moses* interprets it, *Thou shalt not swear by my Name falsely*, Lev. xix. 12. And as our Saviour expresses it, *Thou shalt not forswear thy self, but perform thy Oaths unto the Lord*: They thought there was no Sin in Swearing in their ordinary Communication, if they swore only to what was true, or what they intended to perform: Our Saviour therefore forbid them all rash and vain, as well as false Swearing in *their ordinary Communication*. And the *Letter* of the Law also having expressly forbid only to take *God's Name* in vain; they thought they were not forbid to swear by the Name of a *Creature*, which they therefore commonly used in their ordinary Conversation, in light and trivial Matters, where they themselves thought it was not decent at least, to swear immediately by the Name of God; for all their judicial Swearing was always by the Name of God only, and not by any Creature. And therefore our Saviour cannot be understood to speak here of *judicial Oaths*, but to forbid all Swearing in their ordinary Communication, not only by the Name of *God*, but by

by any of his *Creatures*; because though God's holy Name was not expressed in such Oaths, yet they who used them must be understood, as our Saviour interprets it, to swear by him who is the Maker and Owner of all these Things, *Matth. xxiii. 22.*

And that this was all that our Saviour meant to forbid, to wit, all vain needless Swearing in ordinary Communication, whether by the Name of God, or any of his *Creatures*, appears by considering the opposite Parts of his Doctrine, to wit, the Prohibition, *swear not at all*; and the Precept, but *let your Communication be yea, yea, and nay, nay*: And by considering also the particular Kinds of Oaths he there instances in, as by the *Heaven* and the *Earth*, and the like: As *St. James* also does, when he says, swear not, neither by *Heaven*, neither by the *Earth*; and because he had not named all that our Saviour had named, adds, *neither by any other Oath*; that is, any other such Oath, or Oath of that Kind.

But as to *judicial* Oaths, we find our Saviour, who best understood his own Precept, and would not contradict it with his own Practice, though at his Trial before the *High-Priest* he had remained silent before, yet answered to the Voice of Swearing, *when he adjured him by the living God to tell him, whether he was the Christ, the Son of God*, which was the Form of giving an Oath among the *Jews*, *Matth. xxvi. 63. Mark xiv. 61.* And *St. Paul* speaks of an Oath, as very necessary and useful for the final determining Controversies, and maintaining Peace and Justice among Men, when he says, *an Oath for Confirmation unto Men*, or for the greater Confirmation

mation or establishing the Truth, *is an end of all Strife*; it being the greatest Security we can give of our Truth and Sincerity, in what we so testify and declare. And we do hereby perform an Act of Religion, and glorify God, by our making this our last and final Appeal to him, as Supreme over all, and by thus solemnly acknowledging his Omniscience, Truth and Justice, and his other divine Attributes and Perfections.

Quest. Do not these Words of Christ make all Swearing unlawful, when he says, *whatsoever is more than yea, yea, or nay, nay, cometh of Evil?* Matth. v. 37.

Ans. No: For he says this, only of what is more than these in their Communication about their ordinary Affairs, whether it be by the needless multiplying of Words, especially of an ambiguous and doubtful Sense, or by the backing what they say by an Oath, were it but a Creature; that this cometh of Evil, or from some *evil Principle* or Design, or from the *evil one*, the Devil, who puts them upon thus abusing their Tongues, to the Dishonour of God, or the Injury of their Neighbour. And that our *Saviour* did not intend to make all saying more than yea, yea, or nay, nay, in any Case whatsoever, unlawful, appears from *St. Paul's* using more, on great and important Occasions, when it was for the Glory of God, and the Confirmation of the Truths of the Gospel; whereof we have several Instances in his Epistles, such as *God is my Witness*, and as *God is true*; and *before God I lie not*; which were really Oaths, or at least such solemn Attestations as were more than yea, yea, or nay, nay, *Rom. i. 9. Gal. i. 20. Rom. ix. 1. 2 Cor. i. 18.*

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And whereas the Quakers themselves tell us, that when upon Occasion in Matters of great Moment, they have said, We speak the Truth in the Fear of God, and before him who is our Witness, and the Searcher of our Hearts, adding such kind of serious Attestations, which we never refused in Matters of Consequence, nevertheless an Oath hath been required of us: * Was not this really an * *R. B's* Oath in Substance, though not in the national Form? But certainly such a solemn Attestation is more than *yea, yea, or nay, nay*; and therefore they should not use it, or else they should never pretend to prove the Unlawfulness of Swearing in any Case whatsoever, from these Words of our Saviour, *whatsoever is more cometh of Evil.* *Ap. p. 550.*

Quest. But after all, what do Oaths signify; for is not a good Man's Word as good as his Oath? And will a Man that does not stand to lie, stick to swear to it, when it is for his Interest?

Ans. And why may not, by the same Argument, a good Man's Word be as good as his solemn Attestation, which yet they allow the Use of, in Matters of Consequence? And though a good Man's Word should be as good as his Oath, yet he may not always have the same Abhorrence of all Sins alike; or may be too hasty and rash sometimes in affirming or denying a Thing, of which he is not certain, which he would consider better of, if he was upon his Oath. And many bad Men who will not stand to lie, will yet stick to swear to it judicially, when it is for their Interest; most Men having a greater Dread of such judicial Perjury, than of most other Sins. It were to be wished indeed, that there were
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in no Case any need of Oaths, and that every Man's Word were as good as his Oath, which would be, if all were as good as they should be: But seeing this never yet was, nor is ever likely to be, among Men of any Profession in this World, there will be still need of Oaths, to secure as much as Man can do, the exact Proceedings of Justice, and the Safety and Peace of Societies. And neither our Saviour, nor his Apostles, have forbidden us the Use of them.

Quest. Does not Christ make all *War*, or repelling Force by Force, and fighting with carnal Weapons, unlawful, when he says, *resist not Evil*? Matth. v. 39.

Ans. No: For our Saviour's saying there, *Resist not Evil*, or the evil and injurious Man, is not directed to *Magistrates*, who as the Apostle tells us, *bear not the Sword in vain, but are the Ministers of God, and Avengers, to execute Wrath upon them that do Evil*, Rom. xiii. 4. And they have the Sword put into their Hands, not only to punish private Malefactors in a judicial way; but to defend themselves, and their Countries, from hostile Invasions, and violent Oppressions of foreign Enemies, or intestine Insurrections of rebellious Subjects, which they cannot do without a Miracle, without the Use of the Sword, and an outward Military Force. So that it cannot be our Saviour's Meaning, to forbid all defensive Wars, and fighting with carnal Weapons, or repelling Force by Force, when they are unjustly assaulted.

For when the Soldiers came to *John the Baptist*, to ask him what they should do, he did not bid them give over their Calling, as
unlaw-

unlawful, but *to do Violence* or *Wrong to no Man*, nor *falsly accuse any*, to wit, to force Money from them, but *to be content with their Wages*, Luke iii. 14. And our Saviour commends the *Centurion's Faith*, who was then a Soldier, *Matth. viii. 10.* And St. Paul accepted of a Band of *Soldiers* against the Treachery of the *Jews*, Acts xxiii. 23. And St. Peter baptized *Cornelius*, without bidding him give over his Military Employment, *Acts x.* And where the Quakers have had the Government in their own Hands, (in *Pensylvania*) they have not thought it unlawful to use external Force to rescue and preserve their Goods from Pyrates and Robbers. And their Quaker Governor engaged to the Government here, to secure and defend that Country, and to send eighty Soldiers to *Albany*, a neighbouring Colony, when called for, or find Money to pay them: And the Quakers never disowned him for so doing; which they should either have done, or renounced their Principle against the Use of carnal Weapons.

Neither is it our Saviour's Design to restrain even *private* Persons from all manner of resisting evil and injurious Men, or their sudden and violent Attempts against them, when they cannot have the Protection or Assistance of the Magistrate.

Quest. What is the true Meaning then of Christ's saying, *Resist not Evil*?

Ans. Our Saviour's saying, *Resist not Evil*, is spoke with respect to that part of the *judicial* Law among the *Jews*, that permitted private Persons to demand of the Magistrate a Retaliation of Injuries; or, in the Case of any bodily Hurt or Maim, to have an Eye

for an Eye, or a Tooth for a Tooth, and to have it so done to the evil and injurious Person, as he had done to them; for they were not allowed to inflict it themselves. And our Saviour here forbids private Christians the Use of that Liberty, which by the Law of *Moses* was allowed to the *Jews*; though he does not make it unlawful now for Christian Magistrates to punish Offenders by way of Retaliation, if the Laws of the Land so order it, but only for private Persons to demand it.

For the great Design of our Saviour's Saying, is, to forbid his Followers to be of a *vengeful Spirit*, so as to wish or seek the Hurt of those who have injured them, when it is only out of a spiteful and vengeful Humour, as it plainly is in the Case of *an Eye for an Eye*, which will not help them to theirs again: But to suffer *patiently* (as the *Hebrew* Phrase of *turning the Cheek* signifies) all tolerable Injuries, such as he instances in, as *smiting on the Cheek*, or *taking away a Coat* by an unjust Sentence at Law, or compelling them *to go a Mile* wrongfully; and rather, to run the Hazard of such another Affront and Injury to their Persons, or another such Encroachment on their Estates and Liberties, than to resist or prosecute such Offenders at Law. For though he does not restrain his Followers from all going to Law to defend or secure their main, or some considerable Interest against those that wrongfully detain or invade it; nor from asserting and vindicating their Liberty and Freedom against those who seek to enslave them, and set no Bounds to their unreasonable Encroachments; yet he would have us so cautious how we enter into

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Contention, and to be so great Lovers of Peace, as not to break it upon the first Injury, or Matters of small Moment; and not to be too forward to requite every little wrong, for fear of suffering a worse, nor to go to Law upon every trifling Occasion; but to have a Spirit of Quietness and Forbearance under lesser Provocations, and small inconsiderable Debts and Trespases.

Quest. Does not Christ say, *His kingdom is not of this world; or else his servants would fight for him?* And does it not follow therefore, that his Servants are not to fight? *John xviii. 36.*

Ans. Our Saviour's meaning is plainly, that his Kingdom is not a *worldly* Kingdom, to be propagated by Force of Arms, and his Servants fighting for him. But he plainly supposes, that if his Kingdom had been a *worldly* Kingdom, his Servants would and might have fought for him; which therefore rather makes against the Quakers, than for them.

Quest. Is not all fighting and killing of Men, as is done in War, inconsistent with Christ's Precept of *loving Enemies*, Matth. v.?

Ans. No. It is no more inconsistent with his Precept of *loving Enemies*, than the Magistrates inflicting corporal Punishments and Death on Malefactors, Robbers and Murderers, which must be allowed to be part of their Office, and therefore not inconsistent with the Duty of *loving of Enemies*. And if a few Robbers and Murderers are to be resisted and repelled, much more if there are some Hundreds or Thousands of Men, who would lay waste and destroy a Country, or unjustly seize on the Possessions of others.

Quest. Was it not foretold, that in the Times of the *Messiah's* Kingdom, *they shall not hurt nor destroy in all his holy mountain; and that Men shall beat their swords into ploughshares, and their spears into pruning-hooks, and that nation shall not lift up sword against nation, neither shall they learn war any more,* *Isaiah ii. 4.—xi. 9.*?

Ans. Yes. This is foretold, but it is not said, it shall be from the beginning to the end of the *Messiah's* Kingdom. For there was a righteous use of the Sword foretold by *Joel iii. 9, 10.* And our Lord told his Disciples, that *he came not to send peace but a sword; that is, that though all his Exhortations and Institutions, tended to promote the Peace of the World; yet the Event of it, through Men's Ignorance and Wickedness, and not complying therewith, would be great Variance and Discord, and the occasion of bloody Wars in the World; and that nation should rise up against nation, and kingdom against kingdom,* *Matth. x. 34.—xxiv. 7.* Now both these Predictions, that of *Isaiah*, and that of our *Saviour*, were to be accomplished; but at different Times and Seasons; and therefore the Prophecy in *Isaiah*, of the peaceable State of the World in the Days of the Gospel, is what is yet to be fulfilled; for it is joined with other Predictions to be fulfilled at the same time, to wit, the Conversion of the *Jews*, and the bringing in the fulness of the *Gentiles*. And in that day there shall be a root of *Jesse*, which shall stand for an ensign of the People; to it shall the *Gentiles* seek, *Isaiah xi. 10.* And if all that profess the Christian Faith, would act according to the Nature, Design, and Tendency of it, there would be nothing but

but universal Righteousness and Peace, and Love and Good-will among them; which is what all good Men wish and pray for.

Quest. Can you think it lawful, to give the usual Titles and Expressions of Respect to Men; seeing the Apostle James says, *If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors,* James ii. 9.?

Ans. The *having respect to persons*, which the Apostle St. James says, is a committing Sin, and a Transgression of the Law, is the respecting the Persons of Men in Judgment, or in judicial Causes, contrary to the Law; *ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of Man,* Deut. i. 17. But it is both lawful and necessary, for the good Order and Government of the World, to give the usual Titles, and outward Expressions of civil Respect to Men, according to their several Ranks and Degrees in the World, and to keep up these Distinctions among Men. For some are allowed by our Saviour, *to be more honourable than others, and to have the precedency and upper room,* Luke xiv. 8. And therefore, besides the *inward* Honour due to good Men, and the *outward* Honour of Obedience to Magistrates and Superiors; we are to give to all Men their due Titles, and the usual outward Expressions of civil Honour and Respect, suitable to their several Ranks and Degrees, and Conditions in the World; such as rising up, standing or bowing, and the Titles of Sir, or Lord, or Noble, or Excellent, which have been generally given and used, both by and to good Men in Holy Scripture, and even to bad Men with regard to their outward Character and

Station, and never censured or reprov'd; and such other Marks of Respect, as are commonly us'd by sober and good Men in the Place where we live, and are no where forbidden in Scripture; in giving of which therefore there can be no Sin, *seeing where there is no law, there is no transgression*, Luke i. 3. Acts xxiv. 3. — xxvi. 25. 1 Pet. iii. 16. 1 Chron. xxix. 25. Dan. v. 18, 19.

And though the Quakers are against giving the usual Expressions of civil Honour and Respect to others; yet they are not against receiving them from others, but like well enough to be mastred, and mistressed by other People, without any fear of, *Be not ye called Masters, for one is your Master even Christ*; which they use to misapply to this purpose; but is meant of being absolute Masters of the Faith and Consciences of Men, *Matth. xxiii. 10.*

Quest. Is not the taking off the Hat to a Man, and bowing and cringing of the Body, vain Customs which Man has invented to feed his Pride; and therefore to be rejected by such as fear God, as *Mordecai* refused to bow to *Haman*, *Esth. iii. 2.*? *

* R. B's
Ap. p.

512, 513.

Ans. No. For there is no Law of God, forbidding us to express our Civility to one another, and our Honour to our Superiors, by such outward Signs and Gestures; and therefore they cannot be unlawful. And the Quakers would think themselves disrespected, if we did not give them to them. And as for that single Example of *Mordecai* not bowing to *Haman*; besides that there seems to have been a singular Providence in it, that made it an extraordinary Case; he might think it unlawful for him, to give him any Honour,
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as being of the Race of the *Amalekites*, between whom and the *Jews*, there was to be a perpetual war, till they should blot out the remembrance of them from under heaven, Deut.

xxv. 17. And the bowing of the Body, as a Mark of Respect, tho' it is a Posture that looks liker Idolatry, and more abject in its nature, than the Hat, is what the Quakers now generally allow of, and practice themselves, tho' contrary to their formerly avowed Principle and Practice. *

And though they will not put off their Hats to their Superiors, not to the King himself; yet they will make their own Servants stand bare before them in their Houses and Shops, and their Children to sit bare in their Schools, Gen. xix. 1.—xxxiii. 3. Lev. xix. 32. Rom. xiii. 7.

Quest. Is not the Command of honouring our Father and Mother, meant only of the inward Honour of the Mind?

Ans. No. For then they may make all the other Commands of God require only the inward acts of the Mind, as well as this. And thus all outward acts of Piety and Reverence to God, might be laid aside, as well as outward Marks of Honour to our Parents.

Quest. Is not a Christian expressly enjoined, not to be conformed to the World, or to its Fashions and Customs, Rom. xii. 1.?

Ans. Yes. But it is to be understood only, of his not being conformed to the World as to its Fashions and Customs, in any thing that is evil and sinful. And so he is not to give flattering Titles, nor use lying Compliments, nor vain and costly Apparel, unbecoming his Age, or Sex, or Ability, or his Rank and Condition in the World; nor to give religious Worship to Men. But he is

not to be too nice and scrupulous, in conforming himself to the Customs of the Place, in all innocent and indifferent things; as in his Habit or Garb, in his manner of Saluting, and way of Address, and in his modes of Speech or Gesture, where there is nothing in these contrary to decency and gravity. And the affecting a singularity in such things as these, as it is contrary to the Practice of the *Primitive* Christians; so it favours too much of *Pride* and a *levelling* Spirit, and is very hurtful to Religion, in setting up wrong Notions of it, and placing it in things wherein God never placed it.

Quest. Is it either proper, or consistent with Truth, to say *you*, to a single Person, or with Humility to accept of it?

Ans. Yes, It is proper to say *you*, to a single Person, when Custom, which gives the Signification to Words, has made *you* in speaking to one single Person, to signify the same with *thou*, and *thee*; whereas, the Word *ye*, is only or mostly used in speaking to more than one. And therefore, *you* being now generally used in our common Conversation, in speaking to any one single Person indifferently, it may both be used without any Lying or Flattery, and accepted without any Pride and Vanity. But it looks like a much greater sign of Pride and Vanity, to affect the Saying *thou* and *thee*, to every Man, as a distinguishing Badge of a particular Sect of Men.

S E C T. XIII.

Quest. What is the Measure of Obedience to the Commands of God, now indispensibly required of us under the Gospel, in order to
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our Salvation, if it is not a perfect and unfinning Obedience?

Ans. The Law of God, as it is a Rule of Life, requires of us still a perfect unfinning Obedience, as a Duty; or else the coming short of it, would be no Sin, nor need no Repentance. But by the Tenor of the Gospel or Covenant of Grace we are now under, all that is indispensibly required of us in order to our Salvation, is a *sincere* Obedience, from a true Principle of Love to God, and of universal Respect to all his Commands; which will now be graciously accepted of, through the Merits of Jesus Christ, and his perfect Obedience; and for the Performance whereof, we may have all Grace sufficient for us, if we are not wanting to our selves, in the use of the Means of Grace, which God has appointed.

Quest. What are the *means* of Grace which God has appointed us to use, for his conveying his Grace to us?

Ans. They are, the holding Communion with his Church; and our due attending on his publick Worship and Service, and the Preaching of the Word; and the receiving Christ's outward Baptism and Supper; and the diligent Reading the Scripture, and meditating thereon; and pious Self-examination, and private Devotion.

Quest. Is every Man bound to be of the Communion of the Church, that is established by the Laws of the Land where he lives?

Ans. No. He is not bound to it, but only when there is nothing required as a Condition of Communion with it, that is *unlawful*, or contrary to the Commands of God; for we
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are always *to obey God, rather than Men*, Acts v. 24. But we are bound to obey our Superiors, in all things lawful, or that are not forbidden by the Laws of God; and to preserve the Peace and Unity of the Church, as much as in us lies, that is, as far as we can without Sin; or else, we are guilty of the grievous Sin of *Schism*, and of disobedience to the lawful Commands of our Superiors.

Quest. May the *Scripture* be called the *Word* of God, seeing this is a Title given in Scripture to *Christ* the Son of God, *John* i. 1?

Ans. Yes. Both the *Scripture* or Doctrine contained in it, and *Christ* the Son of God, may be, and are in Scripture called the *Word* of God, but in very different respects. *Christ* is called the *Word* of God, as he is the eternal Son of God, begotten of the Father from everlasting, and by whom he made and spake all things, out of nothing, and by whom he has declared and spoken his Mind and Will to us, *John* i. 3, 18. *Psalms* xxxiii. 9. *Heb.* i. 2. *Rev.* xix. 13. But the *Scripture* is called the *Word* of God, as the Doctrine contained therein, as spoken by *Christ* himself, or by his Spirit in the Prophets and Apostles, before or since his coming in the *Flesh*, is a Declaration of the Mind and Will of God to us. And as it is delivered to us in Writing, it is the *written Word* of God, or the written Declaration of his Mind and Will to us, written for our Learning. And therefore our Saviour calls the fifth Commandment, of honouring our Father and Mother, *the Word* of God, which the *Pharisees* had by their Traditions made of none effect, *Mark* vii. 13. And he calls a Sentence which is written in

in one of the *Psalms*, to wit, *they have hated me without a Cause*, the *written Word*, *Joh. xv. 25.* And whatever is recorded in the Scripture, of the Actions or Words, whether of good or bad Men, or whatever else it be, it is the *Historical Word* of God, containing a divine Truth of History.

Quest. Is not the Controversy about denying the Scripture to be the Word of God, a mere *verbal* Controversy, or Strife of Words?

Ans. No. But it is a *material* Controversy; for whereas we are told in many places of Scripture, that the Spirit of God inwardly teaches us by the means of the external Word, outwardly heard or read, and *that we are born again, and sanctified by the Word of God*, *James i. 18, 21. 1 Pet. i. 23. John xvii. 17. Psalm cxix. 104, 105, 107.* They who will not have the Scripture or Doctrine outwardly delivered therein, to be called the Word, but will have Christ only, or the Power as it is felt within, to be the Word of God; must design thereby to exclude the Scripture and outward Teaching out of it, from being the outward ordinary Means whereby God works any saving Knowledge and Faith in us; as they often expressly do in their Books and Writings; and attribute it to God alone, as his *immediate* work; which is to deprive the Scripture or Doctrine outwardly delivered therein, of its use and service designed us by God. And *St. Paul* plainly distinguishes between the *Word* and the *Power*, when he says to the *Thessalonians*, *Our Gospel came not unto you in Word only, but also in Power*, *1 Theff. i. 5.* Where if he had meant by the Word, not the external or doctrinal Word, but only the Power felt within,

within, it had been the same as if he had said, our Gospel came not unto you in Power only, but also in Power, which would be a strange Reflection upon the Apostle, to make him say : Whereas his Meaning was, that their preaching the Gospel, which is the Word of God, came not unto them in the bare outward Word, but also in Power, and in the Holy Ghost; that is, in the Power of Miracles, and the extraordinary Gifts of the Holy Ghost accompanying it, to confirm to them the Truth thereof, and to prevail with them to embrace it as the Word of God.

Quest. Is it any Ordinance of God, that the Scripture should be publickly read in our solemn Assemblies for publick divine Service, and Christian Instruction?

Ans. Yes: It is an Ordinance of God, and a part of the solemn Worship and Reverence we are to pay to God in our publick Christian Assemblies, devoutly and attentively to hear him speak to us in his Word. For by his express Command, the Law of *Moses* was publickly read in the Hearing of all *Israel*, Men, Women and Children, in their solemn Feasts and Assemblies at *Jerusalem*, Deut. xxxi. 11, 12. And the Law and the Prophets were read every Day in their Synagogues, *Acts* xiii. 14, 27.—xv. 21. and they were read there by our Saviour himself, *Luke* iv. 16, 17. And there is the same Reason for the publick reading of the Gospel, or Christian Law, in Christian Assemblies, as there was for the reading of the Law of *Moses*, and the Prophets, in the *Jewish* Temple and Synagogues; and it is accordingly frequently commanded to be done, *Col.* iv. 16. *1 Thess.* v. 27. And from the Apostles Days, the Holy Scriptures, both

both of the Old and New Testament, have been always read in publick Christian Assemblies for divine Worship and Service, and Christian Instruction. And it sufficiently appears how necessary the publick Reading of them is, and in a good Translation in the vulgar Language, for the preserving the true Knowledge of the Christian Doctrine, by its being so wofully corrupted where this has not been observed; as in the Church of *Rome*, where they are read only in a Language not understood by the People; and among the *Quakers*, who never read them in their Meetings in any Language at all, nor suffer a Bible to be seen in them; and yet justify their *silent* Meetings, and often read their Friends Epistles and Writings, and call them the *Word* of the Lord to them,* a Title they will not give to the Scriptures; and while they call the Scriptures dead Letters, they call their own Books living divine Testimonies.†

Quest. Is not he that saith, the Letter is the Rule and Guide of the People of God, without, feeding upon the Husks, and ignorant of the true Light which was before the Letter was? ||

Ans. No: This is a strange disparaging of the Scripture or Doctrine contained therein, as thereby outwardly delivered to us (which they call the Letter, in Opposition to the Spirit) to say that the making it the Rule and Guide of the People of God, is no better than the feeding upon the Husks, or but a false Light; and to charge the Observers of it, with the Ignorance of Christ, the true Light; whereas it is indeed a Letter dictated by the Spirit: And the Apostle tells us, *it is able*

* G. F. G. M. p. 255.
—Several Papers, p. 62.

† Title of *W. Smith's* Primmer.

|| *James Parnel's* Shield of Truth, p. 11.

able to make us wise unto Salvation; and it is therefore to be the Rule of our Life, as being the Rule by which the Spirit rules and guides us, and leads us into all saving Truth. And therefore it is not to be ignorant of Christ the true Light, to be content to be enlightened by him, by the Means of the Scripture, which he has appointed for that Use, and by the inward Illuminations of his Spirit accompanying it, in the due Use of it, to give us the saving Knowledge thereof, without a new immediate Inspiration of the Spirit inwardly and immediately teaching us, without any outward Means; such as the Prophets and Apostles had, who were the Penmen of the Scripture; of which we have no Promise, and of which we have no Need; or else the Scripture, and outward Teaching out of it, would be of no necessary Use to us; as the Quakers falsely say it is not, to such as are under the new Covenant.* And profess they so know all Things of their Religion that God has taught them, by hearing the Voice of God in their Consciences, that they could not doubt concerning them, though there had never been Word or Letter written of them.† But what can they know without the Scripture, besides the general Principles of Morality and Natural Religion at best, who own they have not the outward Knowledge of Christ, or of his outward Coming, and Death and Sufferings in the Flesh, but by the Scripture?

Quest. What Authority have Ministers for preaching from a *Text* of Scripture?

Ans. They have our *Saviour's* Example for it, who having the Book of *Isaiah* the Prophet delivered to him, and he found the Place where

* R. B's
Ap. p. 84.

† *If. Pennington's*
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Things
concern-
ing Reli-
gion, p. 7.

where it was written, *The Spirit of the Lord is upon me, because he hath appointed me to preach the Gospel to the Poor*; he preached to them from that Text, and began to say unto them, *This Day this Scripture is fulfilled in your Ears*, Luke iv. 17. And he hereby approved the Practice of the *Jews*, among whom the Reading and Expounding of the Law, was a part of their divine Service. It is said of *Ezra the Priest*, that he stood up in a Pulpit of Wood, which they had made for that Purpose, and read in the Book of the Law of God distinctly, as did also the Levites that taught the People, and they gave the Sense, and caused them to understand the Meaning, Neh. viii.

And the Holy Scriptures being our standing Rule in all Things necessary to our Salvation, it is the great Office and Business of Ministers to expound and explain them to their People, and to make them the ground of all their Instructions and Exhortations to them.

Quest. Does not the Apostle Paul say of himself, and other Ministers of the New Testament, that they did not preach from, or by the Letter of the Scripture, when he says, *We are not Ministers of the Letter, but of the Spirit*? 2 Cor. iii. 6.

Ans. It is not St. Paul's Meaning, that the Ministers of the New Testament were to preach only from, or by immediate Inspiration of the Spirit, and not from, or by the Letter of the Scripture, by the Assistance of the Spirit accompanying it; as if the Letter of the Scripture, or spiritual Sense and Doctrine contained therein, (which was by Means of the Letter to be learned by the internal Illumination of the Spirit) were not
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the ordinary Means, whereby the Spirit enables Ministers for the work of the Ministry: For he tells *Timothy*, that *all Scripture is given by Inspiration, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*; and so profitable to this End, *that the Man of God, or Teacher of others, such as Timothy was, may be thereby perfect or complete, and fully instructed, both as to his own Faith and Practice, and his teaching others, thoroughly furnished to all good Works, belonging either to his Office as a Minister, or his Conversation as a Christian, 2 Tim. iii. 16, 17.*

But the Apostle's Design in what he says here of the Ministry of the *Letter*, and of the *Spirit*, as appears from the whole Scope and Tenor of the preceding Verses, was to recommend his Ministry to the *Corinthians*, from the spiritual good Effects it had in the Renovation of their Hearts and Spirits, beyond the Ministry of *Moses*, or of the *Mosaic Law*; which he calls the *Letter*, as being a mere external Revelation in Writing, or an outward literal Preaching to the Ear, without any internal Assistance of the Spirit to reach the Heart, to give an inward Obedience to it. Whereas he calls the Gospel the *Spirit*, though also committed to Writing, and the Ministry thereof, *the Ministration of the Spirit*, because the Spirit was expressly promised and joined with it, to enable us to give an inward and spiritual Obedience to it. And as the Letter of the Law therefore *killeth*, by condemning to Death such as do not strictly obey it; the Spirit ministred by the Gospel, *giveth Life*, both spiritual now, and eternal hereafter, to those that sincerely obey it; and enableth

enableth them to do it. And though under the Law, the Faithful had then in some Measure, the inward Assistance of the Spirit to perform an inward spiritual Obedience; yet it was not by virtue of the Ministry of *Moses*, or the Mosaical Law, strictly so called, but by virtue of the Promise made to *Abraham*, and his spiritual Seed. For *the Law was given by Moses, but Grace and Truth came by Jesus Christ*, John i. 17. That which was shadowed under the Law by Types and Figures, and in some Measure given through the promised Messiah, is by the coming of Christ, more fully and clearly revealed, and more plentifully afforded. And this is what God hath promised, that under the Gospel he *would write his Laws in the Hearts of his People*; that is, give them both a fuller and clearer Knowledge of them, and a larger Measure of Grace to yield a hearty Obedience to them.

Quest. Does not God write his Laws in the Hearts of the Faithful now, by the immediate Inspiration of the Spirit, or by the Ministry of those who are immediately inspired?

Ans. No: But God writes his Laws in the Hearts of his People now, by the external Word outwardly read or heard, as the outward ordinary Means, and the inward Operations of his Spirit accompanying it, to make it have a lively Impression upon their Hearts. And we are then truly, though not immediately taught of God, and of the Spirit, when he teaches us out of his Law, and by his Statutes and Testimonies. So the *Psalmist* pronounces *the Man blessed, whom he teaches out of his Law*, Psal. xciv. 12. And as good

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Men are said to *be born of God, and of the Spirit*, so they are said to be born again of *the incorruptible Seed of the Word, and by the Word of Truth*, as the outward ordinary Means of their spiritual Regeneration, or New Birth; which is not therefore a mere dead Letter, but quick and powerful, and the Power of God unto Salvation to every one that believeth, by the powerful Operation of the Spirit accompanying it, whether spoken or written, *1 Pet. i. 23. James i. 18.* And our Saviour in his Prayer to his Father for his Apostles, says, *sanctify them through thy Truth, thy Word is Truth, John xvii. 17.*

But as the *Socinians* and *Pelagians* argue from God's teaching us outwardly by the external Word, that therefore he does not teach us inwardly by his Spirit; so no less falsely do the *Quakers* argue, that because God doth teach us inwardly by his Spirit, that therefore he doth not teach us outwardly, by the external Word, as the ordinary Means, whereby he teaches us inwardly by his Spirit.

Quest. Is not the Covenant that the Redeemer would make with his People, foretold in these plain Words: *As for me, this is my Covenant with them, saith the Lord; my Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, saith the Lord, from henceforth and for ever?* He doth not say, that by means of such Writings and Books, he would convey such Words into their Mouths; but my Words, even I, saith the Lord, shall put into your Mouths; that is, immediately, without any Medium or Means. And the Perpetuity, and con-

continuing of this Promise, is sufficiently expressed, by his saying, *It shall not depart out of thy Mouth from henceforth and for ever*, Isaiah lix. 21. ? *

* R. B's

Ap. p.

49, 50.

Ans. It is not said, that he would put his Words in their Mouths *immediately*, without any *Medium* or Means, nor can they bring any Proof, that it was so meant; and the general Experience of good Men prove the contrary. And the *Quakers* themselves confess, that as to the great Doctrines and Truths of Christ's outward Coming, and Transactions in the Flesh, and the other peculiar Doctrines and Truths of the Christian Religion that depend thereupon; they neither have them, nor the Words concerning them, put into their Mouths by the Spirit immediately, without the Scripture, but by the Means of the Scripture. And what Words or Truths then does the Spirit put into their Mouths without the Scripture, besides the common Principles of natural Religion, or pure *Deism*? And if any of them will be so presumptuous as to say, that the Spirit hath taught them any of the peculiar Doctrines and Truths of Christianity immediately, without the Scripture, and without all Men or Books, (as their great Apostle most ignorantly and presumptuously affirmed, he was taught that Christ died for our Sins) we must have some better Proof than their own bare Affirmation for it, before we can give any credit to it.

Quest. Are there not some that attain to such a Measure of divine Knowledge and Faith, as to render all outward Ministry and Ordinances needless to them, tho' they were serviceable to their Conversion?

Ans. No. For the outward Ministry and Ordinances of God are appointed, not only for Mens Conversion, but *for the edifying them and building them up in their holy faith, until they come unto a perfect Man*, or unto such a perfect State, as will admit of no further growth; which will never be till they come to Heaven, *Eph. iv. 11, 12, 13.*

S E C T. XIV.

Quest. Is any outward *vocal* Prayer, in conformity to the external Letter of the Law, or any outward Command or Example in Scripture, ever acceptable to God, or such as he requires, but only when we have an inward and immediate Motion of the Spirit moving us thereto? And is not all that is done without the immediate Motion of the Spirit, done in Man's own Will, or the product of his own natural Will and Abilities? *

* R. B's

Ap. p.

343, 392.

Ans. Yes: When we use outward *vocal* Prayer, in Obedience to the outward Commands and Examples, and Exhortations given us by the Spirit of God in Holy Scripture, with Humility and fervent Devotion, by the Assistance of the Spirit accompanying the external Word; such Prayer is acceptable to God, though we have not an *immediate* Motion of the Spirit moving us to it, such as the Prophets and Apostles had; or else the Scripture would not be a sufficient Rule for our Life and Practice; and the Commands and Exhortations in Scripture to general Duties incumbent on all, would not be binding on all, but as they are inwardly given again, by the immediate Inspiration of the Spirit; which would make the Scripture Precepts
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and Examples as outwardly delivered to us, of no use. And it does not follow, that all that is not done by such an inward immediate Motion of the Spirit, is done only in Man's own corrupt Will, and is the Product only of his own natural Will and Abilities, when it is done in Obedience to the Command of God in Holy Scripture; and when we do not, in doing it, depend only on our own natural Strength and Ability; but pray for the gracious Assistance of the Spirit, to enable us to do it in an acceptable Manner.

And why may not the serious and earnest Prayers even of an *unregenerate* Man, in compliance with the preventing Grace of God that accompanies the external Word, be accepted, for his obtaining the Grace of *Regeneration*, or that honest and good Heart that may prepare and dispose him for it; seeing *to him that bath*, or that maketh use of that Measure of Grace he hath already, *shall be given more*? Matth. xiii. 12.

Quest. May we observe then any certain *stated* Times, as Morning and Evening, and other Times, for private Prayer by our selves, or for publick Prayer with others, in the Family or Church?

Ans. Yes; where there is a due regard for the Commands and Exhortations to Prayer in Holy Scripture, and a general Disposition to Prayer, (which is always owing, as all other good Dispositions are, to God's Holy Spirit,) this is sufficient to render our Prayers pleasing to God. And with this pious Disposition, a good Man may acceptably observe certain *stated* Times of Prayer; as holy *David* did, who prayed Morning and Evening, and at Noon; and as we read of *Daniel*, that he

prayed three times a Day, as afore time, implying it to have been his former constant Practice so to do, *Psalm* lv. 17. *Dan.* vi. 10. And there were constant fix'd Hours of solemn Prayer in the Temple, at the time of the Offering up of the Morning and Evening Sacrifice, *Luke* i. 10. And therefore constantly attended upon by pious and devout Persons, which no doubt the Faithful practised in Spirit and in Truth as truly then, as Christians do now; the difference of the Worship, not consisting in the inward, but in the outward, in some things. And it is said of *Peter* and *John*, *that they went up together to the Temple at the hour of prayer, being the ninth hour*, *Acts* iii. 1.

And constant daily *Family* Prayer, is a Duty exceeding useful and necessary, to keep up a lively Sense and Spirit of Religion in a Family; that with good *Joshua*, *we and our house may serve the Lord*; and with faithful *Abraham*, *command our children and household after us to keep the way of the Lord*; and that *his fury may not be poured upon us, as upon the Heathen that know him not, and the Families that call not upon his name*. And is it not the *Quakers* waiting for the extraordinary Motion of the Spirit, to a known and ordinary Duty, (for which the Motion of the Spirit in the Scripture is sufficient) the Reason that so very few of them ever Pray in their Families, or give Thanks for their Food, or but very rarely? And if they are never to do it, but when they have a particular immediate Motion of the Spirit to it, how come they and the Spirit to be such Strangers, as never, or so rarely to have any such Motion of the Spirit, to such a necessary Duty? And yet,

yet, whereas they brought it as an Argument against all other Professions, that they did not preach nor pray by the Spirit, because they had set and stated Times for it, as if the Spirit were obliged to come at their Appointment; they have now themselves their stated Days and Hours of publick Worship, like other People; and they often send for some of their noted Preachers, who live at a great Distance, to preach and pray at their Marriages and Burials, and the Spirit moves them just at such Times and Hours as they appoint.

Quest. Have we not a *general Command to assemble our selves together*? But when we are assembled, must we not *wait* for a particular Motion and Impulse of the Spirit, before we use any outward vocal Prayer; or else we do not pray in, and with the Spirit? *Heb. x. 25. Eph. vi. 18. **

Ans. The pleading a *general Command to assemble our selves together*, is contrary to what the *Quakers* have asserted, that every true Minister is to be ordered and led in his Labour and Work of the Gospel, as to the Place where, the Persons to whom, and the Time when he is to Minister. † But as we have † *R. B's* indeed a general Command, *not to forget the assembling our selves together*, so we have many general Commands in Scripture to *pray*. And there is no more need of a particular immediate Motion and Impulse of the Spirit, to use outward *vocal* Prayer, when we are assembled together for religious Worship; than there is for a particular immediate Motion and Impulse of the Spirit, to go to a *Church or Meeting*. And why must not every one of the Meeting have also a particular immediate

* *R. B's*

Ap. p.

383, 384.

† *R. B's*

Ap. p. 271.

Motion and Impulse of the Spirit, to join with him that uses outward *vocal* Prayer in a Meeting, as well as he that uses it, or else according to them, they do not pray in and with the Spirit? And how otherwise can they be assured of his particular immediate Motion and Impulse of the Spirit, unless they will say, that none of them ever preaches or prays without it; which considering the Divisions among them, and the Discoveries that have been made of the vile Hypocrisy and Immoralities of so many of their noted Preachers, they will hardly venture to say?

Quest. Do not they allow, that there is never wanting to every Man, as long as his Day of Visitation lasteth, some Influence, more or less, to inward *mental* Prayer, which therefore may be used at all times? *

* R. B's
Ap. p. 303.

Ans. Yes, and this does really overthrow all that they say for a particular immediate Motion and Impulse of the Spirit, to use outward *vocal* Prayer. For why may not outward vocal Prayer be used on all fit Occasions, by him that hath this Influence of the Spirit to inward *mental* Prayer, without any superadded Motion to outward vocal Prayer, as if without that, it would not be accepted; which is only the Quakers precarious groundless Notion, seeing wherever the inward Prayer is, the outward cannot but be acceptable to God, and it is only where the inward is wanting, that the outward is not accepted. And when we are exhorted to *pray always with all prayer and supplication in the Spirit, and to offer the sacrifice of praise to God continually*; it is not to be understood only of *inward* Prayer, but also of *outward* Prayer, as *all* Prayer must import all kinds

kinds of Prayer. And the praying *always* and *continually* with outward, as well as inward Prayer, must import at least, that this should be the Employment of every Day, our Morning and Evening Sacrifice; that beginning and ending the Day with Prayer, we may be said in the *Scripture* Language, to pray *always*, and *continually*; as the daily Sacrifices which were offered up every Morning and Evening among the *Jews*, were called the continual Sacrifice, because continually offered at these certain Times. And it must import also, that we should keep our selves always in a Praying Frame for all sorts of Prayer, vocal as well as mental, and publick as well as private, at all solemn Times, and all proper Occasions, as Providence ministers occasion for it.

For, as the Devotion of the Heart, and a general pious Disposition to Prayer, disposes and leads good People to outward Acts, and set Times of Prayer, publick and private; so such outward Acts, and set Times of Prayer, publick and private, nourishes and increases the Devotion of the Heart; and the general pious Disposition to Prayer, as all other good Tempers and Dispositions of the Mind, are strengthened and improved by Actions and Exercises suitable to them, *Eph.* vi. 18. *Luke* xviii. 1. *Heb.* xiii. 15. *Luke* xxiv. 33. *Acts* ii. 46. — iii. 1. *Dan.* viii. 11. *Acts* x. 2.

Quest. Seeing the Scripture commands us to meet together, and when met, the Scripture prohibits Praying or Preaching, but as the Spirit moveth thereunto; if the People meet together, and the Spirit moveth not to such Acts, will it not necessarily follow, they must be silent? *

* R. B's
Ap. p. 382.

Ans.

Ans. This Argument is built upon a bare Supposition, if the Spirit moveth not; and a false Assertion, that the Scripture prohibits Preaching or Praying but by immediate Inspiration; for though such inward and immediate Motions of the Spirit, as the Quakers pretend to, as dictate to them immediately, without all outward Means and Helps, and without all Premeditation, all that they are to utter and say in their Preaching or Praying, are not to be expected; yet the ordinary Inspirations, and gracious Assistances of the Spirit, in the use of outward Means, which are necessary for all acceptable Worship, cannot and ought not to be supposed, that they will be wanting in the Assemblies of the Faithful, to worship him both with Heart and Mouth, as often as they meet together for that purpose.

And our *Church* hath wisely provided us with a pious *Form* of publick Worship, according to the Practice of the Church in the purest Times, and of all foreign Christian and Protestant Churches now; the common Cases and Necessities of Christians, being for the main always the same; which we are therefore constantly to use, without distrusting the Assistance of the Spirit in the use thereof. And when extraordinary Cases happen, they may be provided for by new Forms, or else be supplied, if need be, by the Minister in his own Prayer he is allowed to use in the Pulpit, according to the Measure of Grace given him.

Quest. Have not Christians now, all the Matter and Words of their Prayers given them, as the holy Prophets and Apostles had, by immediate Inspiration? And therefore all preme-

premeditated and set *Forms* of Prayer, as well as set *Times* for Prayer, are inconsistent with the Spirit's Motions and Aids? *

* R. B's

Ap. p. 239.

Ans. No. For the Holy Spirit afflicts us now in our Prayers, as in all other good Works, in concurrence with our own Endeavours, in reading and studying the Scripture, wherein all fit matter for Prayer is contained, to offer up both proper and suitable Prayers to God, and with spiritual Affection, and fervent Devotion, not with our Lips only, but with our Hearts and Souls, which we may do in the use of a *Form*, as well as without one. For our Saviour himself, who had the Spirit in a greater Measure than ever any Man had, yet *prayed three several times, saying the same Words*, and never prayed more earnestly and fervently than when he did so, *Matth. xxvi. 44. Mark xiv. 39. Luke xxii. 44.* And when his Disciples desired him to teach them to pray, as *John* taught his Disciples, he did not direct them to wait for immediate Inspiration of what they were to offer up to God in Prayer, as certainly he would have done, if no other Prayer were acceptable to God; but he gave them a *Form*, and commanded them to use it, *Luke xi. 2.* And it cannot be supposed they did not make use of it, as he commanded them; though they were not so confined to the use of it, but that they might and did use variety of other Prayers, and were often furnished with the Matters and Words of their Prayers, by immediate Inspiration, which we are not now to expect. And as it was not the common Duty and Privilege of Christians then, to pray by immediate Inspiration, so there can be no ground to pretend that it is so now.

Quest. Why may we not expect now to be furnished immediately with the Matter and

and Words of our Prayers, by the immediate Inspiration of the Spirit, as the Apostles and others then were; seeing it is said of all, *that we know not what we should pray for as we ought, but as the Spirit helpeth our Infirmities*, Rom. viii. 26.

Ans. We have no more Reason to expect now to be furnished immediately with the Matter and Words of our Prayers, by the immediate Inspiration of the Spirit, as the Apostles and some others then were, than we have to expect the other extraordinary Gifts of Tongues and Miracles which they had. And the Meaning of that Text of St. Paul, *of the Spirit's helping our Infirmities, for we know not what we should pray for as we ought; and of the Spirit it self making Intercession for us with Groanings which cannot be uttered*; is, as appears from the Scope of the Place, that whereas we know not what we should pray for as we ought, as to what concerns the Matter of temporal Afflictions, and our Deliverance from them, whether that will be most profitable for us; the Spirit helps this our Infirmary and Ignorance, by inciting us to pray in general for that which in this respect God shall see best for us; which we do not, and cannot in Particular know our selves; and that with such fervent Desires after it, (as cannot be sufficiently expressed by Words; or, which because we know it not, cannot be uttered at all. And therefore, this is a quite distinct Thing from having the Matter and Words of our Prayers given us by immediate Inspiration, and is what is given to good Men now, as well as then; and when they pray by a Form, as well as without one.

And

And there could have been no Occasion for our Saviour's cautioning us against *vain Repetitions in our Prayers*, if we were to use no Words in Prayer, but what the Spirit immediately dictates to us; for then it were impossible for us to use any vain Repetitions, or else the Spirit it self must be the Author of such Vanity whenever it happens, *Matth. vi. 7.*

Quest. Are we not required to *watch unto Prayer*? *1 Pet. iv. 7.* And what is this, but to wait for the seasonable Time to pray, when the Spirit moves thereunto? *

* R. B's

Ans. No: For that cannot be the Meaning of *watching unto Prayer*, to wait for the seasonable Time to pray, when the Spirit immediately moves thereunto, seeing such immediate Motions of the Spirit are not now to be expected: But to watch unto Prayer, is to keep our selves always in a holy Disposition for Prayer, whenever we have any fit Opportunity or Occasion for it, or by some Providence of God are called to it; which is not only to keep our selves free from grosser Sins, or immoderate Passions, but to keep our selves still in a religious and devout Temper, so as we may be able at any time to recollect and gather in our Thoughts, and turn them to God. And whenever we go to Prayer, we are to consider well the infinite Majesty of God, to whom we are to address our selves; and with a mental Ejaculation at least, to beseech him to put and keep us in a holy Frame and Temper, all the Time we are offering up our Prayers to him.

Ap. p.
396, 397.

Quest. Ought we always to express our thankful Acknowledgment of the Bounty and Goodness of God to us, before and after Meat; and to pray for his Blessing on what he

he affords us for the Support of our frail Bodies, without a particular Impulse and Motion of the Spirit to it?

Ans. Yes: Because it is our common Duty, and very pious and fit, that we who live continually on the Bounty of God, should thus alway thankfully acknowledge it, and pray for his Blessing on his good Creatures: *For every Creature of God is good, if it be received with Thanksgiving, and it is sanctified by the word of God, and Prayer, 1 Tim. iv. 4, 5.* And we have our Saviour's Example for it, who when he took the Loaves and Fishes, with which he fed the Multitudes, *first blessed, and gave Thanks:* And when he sate at Meat with two of his Disciples after his Resurrection, *took Bread, and blessed it.* And we have St. Paul's also, *who took Bread, and gave Thanks in the presence of them all:* And he speaks of it as a common Practice among Christians, when he says, *He that eateth, eateth to the Lord, or to his Glory, for he giveth God Thanks, Matth. xiv. 19.—xv. 36. Luke xxiv. 30. Acts xxvii. 35. Rom. xiv. 6.*

Quest. Are we to offer up all our Prayers and Praises to God, in the Name of Jesus of Nazareth, the Son of Mary?

Ans. Yes: For Jesus of Nazareth is the Son of God, as well as the Son of Mary. And he himself hath enjoined us, *that whatsoever we shall ask the Father, it be in his Name, or through his Mediation, John xv. 16.* And it is only through him we have access to the Father, *Eph. ii. 18.* For ever since the Fall of Man, God would have no immediate Communion with him, but through a Mediator; and there is no other Mediator between God and Man, *but only the Man Christ Jesus, who*
is

is both God and Man in one Person, 1 Tim. ii. 5. Therefore it is by him alone, that we obtain whatsoever we receive from the Father, who bestows all his Benefits by the Hands of his Son Jesus, *In whom it hath pleased the Father that all Fulness should dwell, and that out of his Fulness we may all receive Grace for Grace*; or all manner of Grace needful for us, Col. i. 19. John i. 16. And as all our Prayers must be offered up to God, through Jesus Christ, so we must give Thanks always for all Things unto God, and the Father, in his Name, *giving Thanks to God and the Father by him*; it being only through him, that God accepts either our Prayers or Praises. *And whatever we do, in Word, or in Deed, we must do all in the Name of the Lord Jesus*; entirely depending on his Mediation for us, for the Acceptance of our Persons and Performances, Eph. v. 2.—iii. 12. Col. iii. 17. 1 Tim. ii. 5.

Quest. May we offer up our Prayers directly to Jesus the Son of Mary himself, as a Person without us, now bodily existing in Heaven without us, as well as to the Father in his Name?*

Ans. Yes: For Jesus the Son of Mary, is the Son of God, Luke i. 35. and both God and Man, in one Person, John i. 14. and is now as Man, or in his human Nature, bodily existing in Heaven without us, where he is highly exalted to the right Hand of the Throne of God, and all Power in Heaven and Earth is committed to him. And he told his Disciples, *It is the Will of the Father, that all Men should honour the Son, as they honour the Father*; that is, with divine Honour and Worship; for all agree that is due to the Father,

* William Bayley's Deep to Deep, p. 30.

ther, *John* v. 23. And he has promised, that *whatsoever we shall ask in his Name, that he will do*; which supposes in him a divine Power, *John* xiv. 13. And Christians are described to be all that in every Place call on the Name of *Jesus Christ our Lord*, *1 Cor.* i. 2. *Acts* ix. 4, 21. And we find *St. Stephen*, when he was stoned, calling upon God, and saying, *Lord Jesus receive my Spirit*, *Acts* vii. 59. And *St. John* prays for *Grace, Mercy and Peace from the Lord Jesus Christ*, *2 John* iii. And *St. Paul* praying for the *Thessalonians*, says, *Our Lord Jesus Christ himself comfort our Hearts, and establish you in every good Word and Work*, *2 Thess.* ii 16, 17. And he says, *Our Lord Jesus Christ direct our way unto you*, *1 Thess.* iii. 11. and *I thank Jesus Christ, who hath enabled me*, *1 Tim.* i. 12. And *St. John* represents the Christian Church, as falling down before the Lamb that was slain, and that redeemed them to God by his Blood, and singing a new Song, and ascribing unto him Blessing, Honour, Glory and Power for ever, *Rev.* v. 8, 13. And Christ called himself after his Ascension, the Root and Off-spring of David; that is, the Root of David, as God, and his Off-spring, as Man. And being therefore now both God and Man, he is therefore now as such to be prayed to, *Rev.* xxii. 16. And we may with the blind Man in the Gospel, whose Faith in Jesus made him whole, say, *Jesus thou Son of David, have Mercy upon us*, he being truly both God and Man, *Mark* x. 47. And the Apostle *Thomas* therefore, when believing, said unto him, *my Lord, and my God*; and Christ himself attested, that he believed aright concerning him, *John* xx. 28, 29.

Quest. What do you think then of that Saying of a Quaker, Not to Jesus the Son of Abraham, David and Mary, Saints or Angels, but to God the Father, all Worship, Glory and Honour is to be given, through Jesus Christ?*

Ans. I think he cannot own Christ to be both God and Man, in one Person, by a personal Union of the human Nature with the divine; or else he could not have ranked Jesus, the Son of Abraham, David and Mary, with mere Creatures, such as Saints and Angels, and excluded him from all Worship together with them: And by Jesus Christ, through whom he says, God the Father is to be worshipped, he cannot mean the same Jesus whom he hath excluded from all Worship; seeing he through whom the Father is worshipped, must be worshipped together with the Father; but this Jesus Christ must be the Light within, the Word only, and not the Word made Flesh, both God and Man, in one Person. And is not this to make two Christs, if he owns Jesus to be Christ, or else to make two Persons of one Christ?

* *W. Shew-*
en's Trea-
tise of
Thought
p. 37.

Quest. Is outward *bodily* Worship, or outward Signs of Reverence, as uncovering the Head, and Bowing or Kneeling, any true Part of God's Worship now, *seeing they now that worship God, must worship him in Spirit and in Truth?* John iv. 23.

Ans. Yes: For the presenting our *Bodies* a living Sacrifice to God, is called our *reasonable* Service, *Rom. xii. 1.* And we are to *glorify God in our Body, and in our Spirit, which are God's*; that is, by Right both of Creation and Redemption, *1 Cor. vi. 20.* And it is said, *Every Tongue shall confess unto him, and*

every Knee shall bow unto him, Rom. xiv. 11. And we have our Saviour's Example for it, who fell on his Face, and prayed; and kneeled down and prayed, Matth. xxvi. 39. Luke xxii. 41. as likewise Stephen's and St. Paul's, Acts vii. 6.—xxi. 5. For though the inward Worship with the Heart and Soul, by the Grace and Assistance of the Spirit, which is our worshipping in Spirit and in Truth, be the principal Thing, and the outward without the inward, will not be acceptable to God; yet the outward reverent Gestures of the Body, are not to be omitted, especially in publick Worship; as being a fit and due Expression of the inward Reverence of the Soul, and apt to excite it, both in our selves and others. And we can no more shew our inward Worship, without outward bodily Reverence, than we can shew our Faith without Works, James ii. 18.

And these outward Signs of Reverence, of uncovering the Head, and bowing the Knee in publick Worship, are now generally used by the *Quakers* themselves; though when they were first imposed upon them by the ruling Body of them, as necessary always to be observed by them, the putting off the Hat in Prayer was much opposed by a considerable Party of Men among them, and is so by some of them still, as a departing from their former Light and Practice, which was to do it only as the Spirit moved them. But they might as well lay aside all outward vocal Prayers, as bodily Worship, as lay aside these outward Signs of Reverence in Prayer, as such; and make all the Commands of God to Prayer, to require only the inward Acts of the Mind.

S E C T.

S E C T. XV.

Quest. Is outward *Water* Baptism an Institution of Christ, of *perpetual* Obligation upon all Christians?

Ans. Yes, it is: For it is one of the Principles of the Doctrine of Christ, that is joined with *Repentance from dead Works, and Faith towards God, and the Resurrection of the Dead, and eternal Judgment*, and is therefore never to be laid aside, *Heb. vi. 1, 2.* And when our Saviour commanded his Apostles to go teach all Nations, baptizing them, he promised he would be with them, in so doing, to the end of the World; that is, with them during their Lives, and with their Successors in the Ministry after them. And therefore outward *Water-Baptism* is to be continued as long as outward Teaching; there being as much Reason by Teaching to understand only inward Teaching, as by Baptizing to understand only inward Baptizing, *Matth. xxviii. 20.*

Quest. Is it not to beg the Question, to say, that when Christ gave his Apostles Commission to baptize, it was to baptize with *Water*, since the Text is silent of it; and therefore it is an Addition to the Text?*

* R. B's

Ans. No: It is not to beg the Question, nor an Addition to the Text, to say it was to baptize with *Water*, when we can bring invincible Proofs that it was so meant. But it is to beg the Question, to say it was to baptize with the *Holy Ghost*, when there is no Proof can be brought for it, that it was so meant; and it is therefore an Addition to the Text, which is silent of it. For there was no need to add the Word, with *Water*, seeing

Ap. p. 432.

the Apostles could not understand it any otherwise, but of baptizing now all Nations whom they should convert by their Teaching, with *Water* Baptism, as they had by his Command baptized the *Jewish* Profelites before. For to baptize in Scripture, never signifies to baptize with the Holy Ghost, but when it is expressly said to be with the Holy Ghost; or else it always signifies to baptize with *Water*: For the proper Signification of the Word baptizing, is *Washing*, and so it might have been rendered here, as it is in other Places, where Mention is made of *washing of Cups and Pots*, where nothing could be meant by it, but washing them with Water, *Mark* vii. 4. And this is baptizing or washing in a proper Sense; whereas baptizing with the Holy Ghost, or Spirit, is baptizing or washing only in a Figurative Sense. And according to the received Rule of interpreting Scripture, and all other Writings, we are to understand them always according to the plain literal Meaning of the Words, where it does not imply any Thing contradictory or absurd; which cannot be pretended in our understanding the baptizing enjoined the Apostles by our Lord, in a literal Sense, and which accordingly they practised in a literal Sense. And the only Baptism that they, or any other Men could be enjoined to baptize with, must be Water Baptism; there being none but Christ himself who could baptize with the Holy Ghost, or Spirit; his Ministers being only able to perform the outward Action of baptizing with Water; to the faithful Receivers whereof, he hath promised to bestow the inward Blessing, *John* i. 33. And therefore it is never said in Scripture, that the Apostles bap-

baptized any with the Holy Ghost; but where-
ever there is any Mention of their baptizing,
it is always either expressly spoke of their
baptizing with Water, or it must be necessa-
rily so understood. And it is confessed, and
must be so, that when *Philip* baptized the
Eunuch, and *Paul* baptized *Crispus*, and *Peter*
commanded *Cornelius* and his Friends to be
baptized, it was with Water Baptism, *Acts*
viii. 36, 38.—xviii. 8.—x. 47, 48. 1 Cor. i. 4.
And the Apostles could use no other Baptism
but what Christ had appointed them. And
therefore the Baptism that Christ commanded
them to baptize with, was *Water* Baptism;
unless we will say, they did not understand
our Lord's Meaning, or were not faithful in
executing his Commission, neither of which
can reasonably be supposed.

Quest. Was not the Meaning of Christ's
Command to his Apostles, to go teach all Na-
tions, baptizing them in the Name of the
Father, Son, and Holy Ghost, to baptize
them by the Power of their Teaching, into
the Power and Virtue of the Father, Son,
and Spirit; for the Name of the Lord is of-
ten taken for his Virtue and Power?*

* R. B's

Ans. No: For this is a mere groundless In-
terpretation of our Saviour's Command to his
Apostles, by the Quakers, suited to their own
vain Pretensions to the so much boasted of
Power and Virtue of their Preaching; con-
trary to the plain literal Meaning of the Word
Baptizing, which I have sufficiently shewn to
be washing with *Water*, and never signifies
baptizing with the Holy Ghost, but when it
is expressly mentioned so to be; and therefore
must be understood here according to its lite-
ral Meaning, as a Thing quite distinct from

Ap. p. 433.

Teaching, or any Power that might go along with it. And the true meaning of Baptizing *In the name of the Father, and of the Son, and of the Holy Ghost*, was, to signify, by whose Power and Authority they baptized; and that the Party baptized, was to dedicate himself to the Faith, Worship and Service of the one true God, *Father, Son and Holy Ghost*, according to the Rules of the Gospel.

Quest. Was it not foretold by *John* the Baptist, that *Christ* should baptize with the Holy Ghost, and with Fire; and promised by *Christ* to his Apostles, that they should be baptized with the Holy Ghost? And is not therefore *Christ's* Baptism, the Baptism with the Holy Ghost, and not Water Baptism, *Matth.* iii. 11. *Acts* i. 5.?

Ans. It does not follow, from its being foretold by *John* the Baptist, that *Christ* should baptize with the Holy Ghost, and with Fire; or from its being promised by *Christ* to his Apostles, that they should be baptized with the Holy Ghost, that therefore *Christ's* Baptism that his Apostles were to administer, was to be the Baptism with the Holy Ghost, and not Water Baptism; nor is it ever said, that they baptized any with the Holy Ghost; but only that by their Praying, and laying their Hands on those that were baptized, to wit, with Water, the Holy Ghost fell on them, that is, in the miraculous Gifts thereof, in speaking with Tongues. For so we read, that when *Paul* had laid his Hands on some who were baptized in the Name of the Lord *Jesus*, the Holy Ghost came on them, and they spake with Tongues, *Acts* xix. 5, 6. And so did *Cornelius* and his Friends, when the Holy Ghost fell on them, as *Peter* was preach-

preaching the Word to them, *Speak with other Tongues*, to wit, that they had never learned before; which is the only Instance of the Holy Ghost falling on any, before they were baptized. And it was so far from making Water Baptism needless to them, that St. Peter concluded from thence, that though they were *Gentiles*, and had never been *Circumcised*, yet none could forbid Water, that they should not be baptized, and so admitted as visible Members of Christ's Church, and to all the Privileges thereof, as well as *Jewish* Converts. For Christ's Church, as it is an outward visible Society, must have also an outward visible Form of admitting into it. And outward Water Baptism, which is a Publick owning of Christianity, is the outward Form that Christ has appointed for that purpose, *Acts* x. 47. *1 Cor.* xii. 13.

And though the Apostles might not for some time, through the Prejudices common to them with others of their Nation, understand the full Extent of their Commission to baptize all Nations, and take it to be meant only of the *Jews* of all Nations; yet they could not but understand the meaning of the Word baptizing, that it was meant of baptizing with Water, and which accordingly they practised.

Quest. Is not *John's* Baptism ceased; but *John's* Baptism was Water Baptism, and therefore Water Baptism is ceased? *

* R. B's

Ans. Yes. *John's* Water Baptism is ceased. *Ap. p.*
But it does not therefore follow, that *Christ's* ^{423.}
Water Baptism is ceased. For the difference between *John's* Baptism, and *Christ's*, was not in the outward Matter in which they were administred, for that was the same in both.

But their difference was, in their different *Ends*; that by *John's* Baptism Men were made Disciples to *John*, to prepare them for the Reception of Christ who was coming after him; but by Christ's Baptism, they were made Disciples to Christ himself as already come. And so the Disciples of *John*, and the Disciples of Christ, were not the same. And all *John's* Disciples did not become Christ's Disciples. And those who were baptized before with *John's* Baptism, were baptized again in the Name of the Lord Jesus, before they received the Holy Ghost; but the same Baptism was never repeated again, *Acts* xix. 7. And *Christ's* Baptism differs from *John's*, both as it is administered in another *Form* than *John's* was, and entitles us to other and far greater *Privileges* than *John's* did.

Quest. Did not the Apostle *Paul*, who was not inferior to any of the Apostles say, *he was not sent to baptize*, meaning with *Water*, but to preach the Gospel, 1 Cor. i. 17.?

Ans. Now, here the Quakers own, that to baptize, is meant to baptize with *Water*; and why not every where else as well as here? but only that from hence they would draw an Objection against Water Baptism, as if the Apostle St. *Paul* had not been sent at all to baptize with Water. But if that had been his meaning, that he had no Authority nor Commission to baptize with Water, then he had sinned, in so baptizing any at all, as it must be confessed he baptized *Crispus*, and *Gaius*, and the Household of *Stephanas*. And therefore, his meaning could be only, that he was rather sent to preach the Gospel, as the principal Part of his Commission; which he would have been much hindered in doing, if he

he had himself baptized all that he converted by his Preaching; and which might be done by others under him, that had not such extraordinary Gifts of Preaching, as well as by him. And he does not thank God, that the *Corinthians* had not been baptized at all, or that he had baptized none of them, but only that he had baptized so few of them himself, and left the Work of baptizing them to others under him. And the reason of this he gives us, was, lest he should have baptized some of them, who might have made such an ill use of it, as to say, he had baptized them in his own Name, or made them Disciples to himself, as many of them who had run into Parties had done, and called themselves by the Names of those who had baptized them.

But though they called themselves also by the Names of those by whose Preaching they were converted, or whose Gifts and Abilities they most affected, yet he does not thank God, that he had preached to none of them, or but to a few of them, but only that he had baptized so few of them; for there was not the same Necessity laid upon him to baptize them himself, as there was to preach; which makes him say, *Wo unto me if I preach not the Gospel*; there being a Necessity laid upon him, as he says, to preach it; and therefore, he could not but do it, whatever ill use any might make thereof, 1 Cor. ix. 16.

Quest. Did not the Apostles practise Water Baptism, only in condescension to the Weakness of the *Jews*, who were fond of divers Washings, as *Paul* condescended to them in circumcising *Timothy*, and purifying himself, *Acts* xvi. 3.—xxi. 26.? *

* R. B's

Ap. p.

Ans. 428, 437.

Ans. No. There is no manner of Proof for this, that the Apostles practised Water Baptism only in condescension to the *Jews*, as being fond of divers Washings. For the Apostles administered Water Baptism every where, to the *Gentiles*, as well as the *Jews*. And what should make the *Gentiles* fond of the *Jewish* Washings? And their baptizing the *Gentiles*, was rather an offence to the *Jews*; and therefore could not be in condescension to them, but only in Obedience to the Command of Christ to them, to baptize all Nations. As for St. *Paul's* condescending to circumcise *Timothy*, and to purify himself, it is expressly said, *it was because of the Jews, that were in those quarters, and who were zealous of the law*; that is, in compliance with them for a time, and for the furtherance of the Gospel, the better to win over the unbelieving *Jews* to the *Christian* Faith, and to secure the *Jewish* Believers from Apostacy, till they could be brought off by Degrees from thinking the Observation of the *Mosaic* Law still necessary to Christians, and be thoroughly convinced of their Christian Liberty, 1 *Cor.* ix. 20, 23. But there is not the least Intimation any where in Scripture, that their practising Water Baptism, was also in compliance with the *Jews*; which was therefore always administered by them in all Countries, to the *Gentile* as well as the *Jewish* Converts. And this is sufficient to overthrow this frivolous Objection of the Quakers; which yet they lay so much stress upon, as being all they have to say, to evade the Force of our Arguments for Water Baptism, from the Practice of the Apostles. And the Apostles Practice being the sure Rule to understand

stand the meaning of what our Saviour commanded them to do, it is enough to determine, and put an end to this Controversy.

Quest. Can the partaking of Water Baptism, or the being washed or dipt in Water, be of any spiritual Use and Benefit to the Soul?

Ans. Yes. For our Lord has not appointed this Ordinance in vain, or as a bare unprofitable Sign. But as there was no natural Virtue in the Waters of *Jordan*, any more than in the Waters of *Damascus*, for curing the Leprosy of *Naaman*, but only by the divine Appointment, and his divine Power concurring therewith; so there can be no natural Virtue in outward Water Baptism, for producing any spiritual Benefit to the Soul. But all its Virtue and Efficacy depends on the Institution of Christ, and his appointing it to be a Seal of the Covenant between God and us, in him, and a Means of conveying to us the Benefits thereof, *Rom.* iv. 11, 24. *Acts* ii. 38.—xxii. 16. *Mark* xvi. 16. *John* iii. 5. And when St. *Paul* was called to be baptized, and wash away his Sins, calling on the Name of the Lord; no doubt with that Baptism, his Sins were washed away. And that it was meant of *Water* Baptism, is as little to be doubted; seeing it is owned, it was Water Baptism that *Peter* meant, when he said, *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of Sins*, which was a means therefore of washing them away. And this Water Baptism was to go before the Gift of the Holy Ghost; for it is added, *and ye shall receive the gift of the Holy Ghost*, *Acts* ii. 38.

Quest.

Quest. Where does the Scripture ever speak of *sprinkling* any with Water, as the way of Baptizing now is?

Ans. The Word baptize signifies only washing in general with Water, which may be done either by sprinkling the Water on them, or dipping them in the Water, and washing them all over with it, as they did ordinarily at first in *Judea*, and other such hot Countries; though even there, on extraordinary Occasions, in case of Haste and Sickness, and Age, or want of sufficient quantity of Water, and proper Conveniences for dipping, as when the Apostles baptized whole Families in their Houses, and particularly the *Jaylor* and his Household at home at Midnight, it may reasonably be supposed they were then only sprinkled with Water. And in hot Countries in ancient Times, sprinkling was only used in case of Sickness, and Indisposition of Body, when dipping might endanger their Lives. And for the very same charitable Reason, in colder Climates, where it was not always safe to dip or plunge them in the Water, it has been the Custom only to sprinkle Water on them. For the Water being the Sign or Symbol of the Blood of Christ; and *the sprinkling the Blood of Christ*, being so often used in Scripture, to signify the cleansing us from our Sins, it may be represented and applied by sprinkling with Water, as well as washing us all over with it, *Heb. ix. 13, 19. — x. 22, 29. — xii. 24. 1 Pet. i. 2.* And it was foretold of the Messiah, that *he would sprinkle many nations*, *Isaiah lii. 15.* and that *he would sprinkle clean Water upon them, and they should be clean from all their filthiness*, *Ezek. xxxvi. 25.* And if it shall be certified, that

that the Child may well endure it, our Church allows, that it shall be dipt in the Water discreetly and warily ; or otherwise it shall suffice, to pour Water upon it, as Mercy is better than Sacrifice.

Quest. What is the Use and Benefit of Water Baptism ?

Ans. It is a holy Institution of our Lord, in the room of *Circumcision*, called therefore *the Circumcision of Christ*, that is, our Christian Circumcision, appointed to be the solemn Rite of our admission into Christ's Church, and a Sign and Seal of the Covenant between God and us in Christ; whereby on God's part, is signified and sealed to us, the washing and cleansing our Souls by the Blood and Spirit of Christ, from the guilt and filth of Sin, *Col. ii. 11. Matth. xxviii. 19. Gen. xvii. 11. Acts vii. 8. Rom. iv. 11. Acts ii. 38.* And we on our part, make a solemn Profession of the Christian Faith, and engage our selves to live a Christian Life, which is called *our putting on Christ*, *Gal. iii. 27.* We are hereby initiated in Christ's Religion, made his Disciples and Members of his Church, and entitled to all the Privileges thereof; we are made the Children of God by Adoption and Grace, and Heirs of the Kingdom of Heaven, *Matth. xxviii. 19. 1 Cor. xii. 13. John i. 12. Rom. viii. 17.—xii. 5.* It is therefore said *to save us*, or to put us into a State of Salvation; *to sanctify and cleanse us*, and to be *for the remission of Sins*; and is called *the washing of regeneration*, which is joined with *the renewing of the Holy Ghost*; and the *being born of Water*, which is joined with the *being born of the Spirit*; as the outward baptismal Regeneration or new Birth, into Christ's Church, by outward

ward Water Baptism, is a Sign and Seal of our inward spiritual Regeneration, or new Birth, by the inward Baptism of the Spirit, and a Means whereby we are made partakers thereof, 1 *Pet.* iii. 21. *Mark* xvi. 16. *Eph.* v. 26. *Tit.* iii. 5. *Acts* ii. 38.—xxii. 16. *John* iii. 5.

Quest. Are not outward Water Baptism, and the inward Baptism of the Spirit, *two* Baptisms; whereas the Apostle *Paul* says, As there is one Lord, one Faith, so *one* Baptism, *Eph.* iv. 5.

Ans. No. They are not *two* Baptisms. But as the Body and Soul, are but two Parts of one Man; so the outward, and the inward Baptism, are but only two Parts of Christ's one Baptism; to wit, the outward visible Sign and Seal, and the inward spiritual Favour and Grace thereby signified, and made over and conveyed to us. And therefore, though the inward be the principal thing; yet the outward too is ordinarily necessary, as an outward ordinary Means, together with the Word, of our receiving the inward, or the inward sanctifying Gifts and Graces of the Spirit, *Eph.* v. 26. *Tit.* iii. 5.

And without the outward, we have no Covenant Right to the inward; and we do really, by rejecting this Means appointed by our Saviour for communicating his Grace and Holy Spirit to us, put our selves out of God's ordinary way for attaining any the least Measure thereof, whatever extraordinary Measures we may pretend to.

And by being baptized with the *Holy Ghost*, and with *Fire*, which is the one Baptism the Quakers allow of, and pretend to, is really meant, the extraordinary Effusion of the miraculous

raculous Gifts of the Holy Ghost, which they do not pretend to; as appears by comparing *Matth.* iii. 11. and *Acts* i. 5. with *Acts* ii. 3, 4. — x. 44, 46. and xi. 15, 16. And the being baptized with *Fire*, cannot properly be applied to any other than to that extraordinary Event, when the Holy Ghost descended upon the Apostles in the Shape of fiery Tongues, whereby they were endued with the miraculous Gifts of Tongues. And such miraculous Gifts of the Holy Ghost being not now given, none can be said now so much as instrumentally to baptize with the Holy Ghost, and with Fire, or to be baptized therewith. And as to the spiritual Miracles that the Quakers pretend to work instrumentally, by the Power of their Teaching (and which they call their administering the Baptism of the Spirit) it has been shewn before, how little Reason they have to boast of it.

Quest. Is not the inward Baptism of the Spirit, Christ's one Baptism, seeing the Scripture says, *That the Baptism that now saves us, is not the putting away the Filth of the Flesh, or the outward Baptism, but the Answer of a good Conscience towards God, or the inward Baptism of the Spirit?* 1 *Pet.* iii. 21.

Ans. No: The inward Baptism with the Spirit, without the outward Water Baptism, is not the one Baptism of which the Scripture speaks; nor is it ordinarily to be attained without the outward. And it is not the Meaning of what that Scripture says, that outward Water Baptism is not an ordinary Means, and concurring Cause of our Salvation; but only, that the Baptism that saves us, is not merely the outward Water Baptism,

or washing with Water, which of it self can only wash away the Filth of the Flesh; but is also, or principally, the Answer of a good Conscience towards God, or inward Baptism, which washes away the Filth of the Soul. As when our Saviour says, *labour not for the Meat which perisheth, but for that which endureth to everlasting Life*, John vi. 27. it is not his Meaning, that we are not to labour at all for the Meat which perisheth, but that we should labour also, or principally, for that Meat which endureth to everlasting Life. We are neither then to throw off the Observation of our Saviour's Institution of outward Water Baptism; nor yet to satisfy our selves with the bare outward Compliance with this outward Institution, without answering the End and Design of it, or without the Answer of a good Conscience towards God; that is, a Conscience that is truly upright and sincere in whatever it promises, professes and undertakes. So that the Apostle does by no means reject outward Water Baptism, as wholly useless; but only shews what the principal Thing is, and what is necessarily required in all adult or grown Persons, to render their outward Water Baptism effectual to their Salvation.

Quest. Why are *Infants* baptized, when they are not capable of the Answer of a good Conscience towards God, and can make no Profession of their Faith, nor take any Engagement upon themselves?

Ans. *Infants* are baptized, as being capable of *some*, though not of *all* the Ends of Christian Baptism; as of being solemnly dedicated to the Service of God, Father, Son and Holy Ghost; and of receiving, and being entitled

to

to many Benefits and Privileges, *Mark* x. 13, 14, 16. *Acts* ii. 38, 39. *1 Cor.* vii. 14. and of being brought under Engagements, and enter'd into Covenant with God, as well as grown Persons; as the Children of the *Jews* were by Circumcision; and the Children of the Profelytes to the *Jewish* Religion by Baptism. The Covenant of the Ten Commands in *Horeb*, was made with *Infants*, as well as others, *Deut.* v. 3, 4. And the Covenant in the Land of *Moab*, was made, not only with all the Men of *Israel*, and their Wives, but with their little ones, *Deut.* xxix. 10, 11, 12. And the *Jewish* Infants could no more have the internal Circumcision of the Heart, than Christian Infants are capable of the Answer of a good Conscience towards God; and yet they were commanded to be outwardly circumcised; though *St. Paul* says, *The true Circumcision before God, is not the Circumcision of the Flesh, but the inward Circumcision of the Heart and Spirit*, *Rom.* ii. 28, 29. And if Christian Infants were denied the Privilege of being admitted into Covenant with God by *Baptism*, they would be in a worse Condition than the *Jewish* Infants were, who were admitted into Covenant with God by *Circumcision*, which was to them the Seal of the Righteousness of Faith, or a Confirmation of the Promises made to it, as *Baptism* is now unto us, *Rom.* iv. 11, 24.

And therefore there needed no express Precept for Infant Baptism, it being sufficient there is no express Law against it; and that in the general Command to baptize all Nations, of which Infants are a great Part, there is no Exception of them. Especially since Baptism was no new Practice, but it was the common

Custom among the *Jews*, not only to baptize such as were *Profelytes* from Heathenism to their Religion, but also their *Infants*; and that it was from thence that our Saviour made use of it for admitting *Profelytes* to his Religion; who is not therefore to be supposed to have debarred the *Infants* of such *Profelytes* to his Religion, from the same Privilege, unless it had been particularly expressed, 1 *Cor.* x. 2. *Exod.* xix. 10. *Numb.* xv. 16. And what is now wanting in the Baptism of Christian *Infants*, through their Incapacity of dedicating themselves to the Service of God, is afterwards supplied, when they come to the Years of Discretion, by their solemnly taking upon themselves the Baptismal Vow in their own Persons, before the *Bishop* or chief Minister of the Church, under whose Pastoral Care and Government they are, according to the Apostolical and Primitive Pattern and Example.

S E C T. XVI.

Quest. Is the Receiving the Supper of *Bread and Wine*, a Duty of perpetual Obligation on all Christians?

Ans. Yes: The Receiving the *Lord's Supper of Bread and Wine*, is a Duty of perpetual Obligation on all Christians. For our Lord hath appointed us to do this in Remembrance of him, *Luke* xxii. 19. And therefore it must be a Duty incumbent on us, as long as we are in this State of Absence from him, or from his bodily Presence: For while we are at Home, (here) in the Body, we are absent from the Lord, or from his bodily Presence, 2 *Cor.* v. 6. And as often as we eat this Bread, and drink this

this Cup, we shew forth his Death till he come; that is, till his outward bodily coming again at the end of the World, 1 Cor. xi. 26. And this, with Baptism, being the only positive Institutions of our Lord, instead of the numerous and expensive *Jewish* Ceremonies, we should think our selves, in great Thankfulness for so great a Benefit, the more highly obliged to observe them. And as the *Jewish* Passover was to be kept as long as their Religion and Polity continued; so is the Lord's Supper, which came in the room of it, to be received, as long as the Christian Church and Religion continueth, or as long as the World shall endure.

Quest. Was not the shewing forth, or commemorating the Lord's Death, by receiving the Supper of Bread and Wine, only an Ordinance appointed for young Converts, or weak Christians in the Apostles Times, at the beginning of Christianity, which was to cease when Christ was come spiritually into their Hearts? For so *Paul* is to be understood, when he tells the *Corinthians*, that *as often as they did eat this Bread, and drink this Cup, they do shew the Lord's Death till he come;* that is, into their Hearts. 1 Cor. xi. 26.*

* R. B's

Ans. No: It was not an Ordinance for that Time only, or for young Converts, or weak Christians, till Christ was come *spiritually* into their Hearts. But it was an Ordinance that St. *Paul* received by immediate Revelation from Heaven, after the most signal coming of Christ *into the Hearts* of the Apostles and Disciples at Pentecost, as a necessary Part of his Religion that he was to deliver unto the World; whereby his Death was to be shewed forth by all that believe in

Ap. p. 478.

him, till his coming again in Person from Heaven, at the end of the World. For it cannot, without manifest perverting the Words, be understood of his *inward* coming into their Hearts; for he was so come into the Heart of St. *Paul*, and other holy Apostles and good Christians then; this Epistle being written, as is computed, above twenty Years after the Descent of the Holy Ghost at Pentecost. And is it not great Spiritual Pride for any now to think themselves in a higher State of Holiness and Perfection, than the Holy Apostles, and primitive Saints and Martyrs were, who received the Lord's Supper of Bread and Wine. For, *when upon the first Day of the Week, or Lord's Day, the Disciples came together to break Bread*, (which Phrase signifies the receiving the Lord's Supper) *and Paul preached to them*, no doubt he received it with them, *Acts xx. 7.* And that it was the Custom of the Primitive Christians to receive it in all their Church Assemblies on the Lord's Day, he intimates, when he complains of his *Corinthians*, that when they came together in the Church to receive it, they did it irreverently and unworthily, by reason of their Misbehaviour in their Feasts of Charity they used to keep before they received it; so that when they came to the Lord's Table, *they did not discern the Lord's Body*, or made no Difference between their eating and drinking there, and at their own Table; which he tells them *was not to receive the Lord's Supper*, to wit, as they ought to have done, *1 Cor. xi. 20.*

And they that look on it as an Ordinance designed only for the Use of weak Christians, till Christ was come spiritually into their
Hearts,

Hearts, ought at least to allow it to such, if they think there are any such among them, or else they act contrary to what they themselves own was done in the Apostles Times.

But so far is it from being an Ordinance, only indulged to the Use of weak Christians, or unrenewed Persons, into whose Hearts Christ is not spiritually come, that it is an Ordinance rather peculiarly appointed, not so much to beget, as to nourish and increase the spiritual Life, when it is begotten in the Soul, and to confirm and increase in us all our Graces, whereof the best Christians will have always Need, as long as they are in this imperfect State, wherein they will never attain to that Measure of Perfection in all Christian Graces, as will not admit of any further Growth; but it will be always a Duty incumbent on the best Christians, *to grow in Grace*, as the Apostle directs, and to use the Means that Christ has appointed in order thereto, of which this has been always found one of the most effectual, as having there the most powerful Arguments against Sin set before us; and in the due Performance of it, we do really exercise all the Christian Graces of Faith and Hope, and Love and Obedience, and Thankfulness to God, of Humility and penitential Sorrow for our Sins, and Trust in Christ's Merits; and our Faith is thereby strengthened, our Hope encouraged, and our Love inflamed.

Quest. Ought we not, when we truly feel in our selves the very Thing which the outward Water Baptism, and Supper of Bread and Wine signify, to leave them off, as of no further Use to us?

Ans. No: For were any now even as holy as they pretend, it would not excuse them from observing these outward Institutions of Christ, wherein they may inwardly exercise the highest Christian Graces, and whereby they may attain higher Degrees thereof; and it is the greatest Sign of Holiness and Humility, not to think themselves above these his Institutions, but obediently to observe them, according to the Example of *Christ* himself, who submitted to be baptized with Water of *John the Baptist*, and said, that *it became him to fulfil all Righteousness*; that is, to observe all the righteous Institutions of God, *Matth. iii. 15.* and after the Example of *St. Paul*, and the other Apostles and primitive Christians, who submitted to Christ's Institutions of his outward Water Baptism and Supper; though the Quakers now think their Holiness will excuse them from submitting to these Carnal Institutions, as they call them.*

* *R. B's*
Ap. p. 425.

Quest. Is not the Gospel all Substance? And are not all outward Figures and Signs, such as Water Baptism, and the Supper of Bread and Wine, but Shadows that cease in course, when Christ the Substance is come, and of no Use to them who have attained to Christ the Substance?†

† *R. B's*
Ap. p. 13,
445, 482.

Ans. No: The Gospel is not all Substance, if by this is meant, that every Thing in it is inward and spiritual; for this would overthrow all outward bodily Worship, which is a Sign and Figure of the inward and spiritual Worship; and even outward vocal Prayers; all which these Men practise themselves. And the inward Act of Obedience to the Command of God, in observing these outward Institutions of Water Baptism, and the Supper of

of Bread and Wine, with the requisite moral Qualifications, is as much required, as in the Performance of any external moral Duty, and is that which renders them acceptable to God.

And though the Signs and Figures in the Law, that were Types of Christ, cease in course, when Christ the Substance is come; yet the Signs and Figures that Christ himself appointed under the Gospel, could not be Types of him, or foreshew his coming in the Flesh, as being already come therein, but were instituted in Commemoration thereof; and are therefore never to cease, 'till his glorious Return, and Presence in his glorified visible Body, which will not be till he outwardly come again to judge the World.

Quest. What do you think of such as pretend to immediate Revelation, that these outward Institutions of Water Baptism, and the Supper of Bread and Wine, are not now binding to us?

Ans. I think they are to be looked on as mere *Impostors*, as pretending to *speake in the Name of the Lord*, when our Lord has not commanded them, Deut. xviii. 20. For we are as sure as we are of the Truth of the Gospel, that whatever Commands and Institutions Christ has given us, to be observed to the end of the World, and till his coming again to judge the World, he will never repeal them, and they will be always binding to us. And this is the dreadful Case of Enthusiasts, above all others, that they would father their vilest Errors on the Spirit of God.

Quest. What is the Use and Benefit of the Supper of Bread and Wine?

Ans. It is a holy Institution of our Lord, in the room of the *Jewish* Passover, for the continual Remembrance of a much greater Deliverance wrought for us, by his Death upon the Cross, whereof the Paschal Lamb was a Type. *For as often as we eat the Bread, and drink the Cup, in the Lord's Supper, we shew forth his Death,* which he suffered for us, to redeem us from Sin and Death, and to purchase for us eternal Life; and with Joy and Gladness we offer up our Praises and Thanksgivings to God, for these invaluable Benefits of the Death and Passion of our Lord; and to our Saviour Christ, who so dearly purchased them for us; and we plead the Merit of his Death with God, for the Forgiveness of our Sins, and our Acceptance with him; which we can never do more effectually, than when we make this visible Representation of it, and thus solemnly commemorate it, according to our Lord's Appointment; and hereby make our solemn Profession of his Religion, and of our Faith in him, who was crucified for us; and *that we glory in his Cross,* or in his Death and Sufferings thereon, as that which is the Foundation of all our Hopes. And *the Cup being called the New Testament, or Covenant in his Blood,* it signifies, not only, that it is a Memorial of the New Covenant, that was ratified and established in his Blood; but that our partaking thereof, is our consenting to the Terms of the Covenant on our Part. And so, as it is a feasting on the Memorials of the Sacrifice of the Death of Christ, it is a *federal* Rite, signifying that we thereby renew our Covenant with God, in Christ, that we first entred into at our Baptism, and take new Engagements upon our selves, to be his
faith-

faithful Servants unto Death, who loved us, and died for us; and to love one another, as he loved us. And therefore, *the Cup of Blessing which we bless, and the Bread which we break, in the Lord's Supper, are called the Communion of the Body and Blood of Christ*, as we thereby own our Communion with Christ our Lord, whose Body was broken, and Blood shed for us; and also our Communion with one another, as being all Fellow Servants of the same Lord, and Members of one Body, whereof he is the Head. And when we do this sincerely and religiously, we are really entitled to the Virtue and Efficacy of his Death, and communicate and partake together in the Benefits thereof; we have the Pardon of our Sins sealed to us, and larger Communications of his Grace and Holy Spirit, and a surer Title to eternal Happiness and Glory; so that it is no less our Interest than our Duty, frequently and devoutly to partake of this Holy Communion.

And our Lord, by appointing us to do this *in Remembrance of him, till he come*, has hereby given us a Pledge and Assurance of his coming again in his human glorified Body and Soul, to perfect and compleat our Salvation in Body and Soul, in his eternal Kingdom and Glory, with which we may comfort our selves, and one another. And it is of dangerous Consequence to reject the Use of this Sign, which he has instituted to preserve the Faith of his coming again, lest we lose the Faith thereof, as some have done, *Exod. xii. 1. 1 Cor. v. 7. Luke xxii. 19, 20. 1 Cor. xi. 23, to 27.—x. 16.—xii. 13.*

Quest. When the Apostle calls the Bread which he brake, the Communion of the Body

dy of Christ, and the Cup the Communion of his Blood, 1 *Cor.* x. 16. how does it appear, that it is understood of the outward Bread and Wine? For the Apostle in this Chapter, speaks not one Word of that Ceremony; but only from the Excellency of that Privilege the *Corinthians* had as believing Christians, to partake of the Flesh and Blood of Christ, dehorts them from Idolatry, and partaking of the Sacrifices offered to Idols, so as thereby to offend and hurt their weak Brethren?*

* R. B's
Ap. p. 46.

Ans. It plainly appears that the Apostle is there speaking of the outward Bread and Wine at the Lord's Table, from his dehorting the *Corinthians* from being guilty of Idolatry, by partaking of the Sacrifices offered to Idols; not from any Privilege they had as believing Christians, to partake of any inward Flesh and Blood of Christ, of which there is not there the least Intimation; but, because it was an idolatrous Action, when done in Honour to the Idol. And he would not have them abuse their Christian Liberty, in partaking of such Sacrifices, even in such Cases, where it was not in Honour to the Idol, if it might offend or hurt their weak Brethren, in making them think they thereby owned the Idol, and concurred in the Worship thereof. For he compares the *Lord's Table* with the *Tables of the Jews and Heathens*, where they feasted on the Remainder of their Sacrifices which they offered at the Altar. And as the *Jews* declared thereby their Communion with the God of *Israel*, to whom they offered their Sacrifices; and the *Heathens* their Communion with Devils, to whom their Sacrifices were offered; so *Christians*,
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by feasting on the Memorials of the sacrificed Body and Blood of Christ, declared their Communion with Christ; and therefore, *cannot partake of the Lord's Table and Table of Devils; or have Fellowship and Communion with Christ, and with Devils;* where he shews the Nature of the Lord's Supper of Bread and Wine, that it is a Feast upon the Sacrifice of the Death of Christ, whereby Christians declare their Communion with him, whose Body and Blood was offered upon the Cross as a Sacrifice for them; and that they own him as their Lord and Saviour, and trust in the Merits of his Death, as that alone by which they expect to be accepted of God, upon their sincere, though imperfect Obedience.

And it appears also, *that the Cup of Blessing which the Corinthians bless'd, and the Bread which they brake, which St. Paul calls the Communion of the Body and Blood of Christ,* had an immediate and necessary Relation to the outward Body, Flesh and Blood of Christ, from what the same Apostle says, in the next Chapter, where the Quakers own he is particularly treating of this Matter; that *they who eat of this Bread, and drink of this Cup of the Lord unworthily, are guilty of the Body and Blood of Christ;* that is, of despising his Body broken, and Blood shed, there represented, and the Benefits thereby exhibited to the worthy Communicants.

Quest. May we not thankfully remember Christ's Death at all Times, without partaking of the Supper of Bread and Wine?

Ans. Yes, we may, and ought most thankfully to remember Christ's Death at all times, whereby he purchased eternal Redemption for us; but we must do it also in that way
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which he himself has appointed, by partaking of his Supper of Bread and Wine, whereby it is signified and represented; or else we are guilty of the Breach of as plain and express a Command, as any he has given us, and which was his last and dying Command and Charge to his Disciples, just when he was going to lay down his Life for them. And as we are disobedient and ungrateful to our Lord, if we neglect this his Institution, which has so peculiar a Relation to what he hath done and suffered for us; so we are highly injurious to our selves, in that he hath appointed it as a special Means for our living a good Life, and for our partaking of the Merits of his Death. And when the *Corinthians* were reprov'd for their coming to it irreverently, they were not forbidden to come to it any more, but were required *to examine themselves, and so to eat of that Bread, and drink of that Cup*; which shews it was a Duty by no Means to be neglected, 2 Cor. xi. 28.

Quest. Is the Communion of the Body and Blood of Christ the Communion of Bread and Wine, which the wickedest of Men may partake of? And is it not the Participation of his heavenly Body, Flesh and Blood, that divine Celestial Substance, the Vehicle of God, or Spiritual Body of Christ, or Light within, whereby and wherethrough he communiceth Life to Men, and Salvation to as many as believe in him, or in the Appearance of his Light in their Hearts; and whereby also Man comes to have Fellowship and Communion with God; as we learn from the sixth Chapter of *John*, where Christ speaks more at large of this Matter, than in any other Place?

Place? For there he tells us, that his spiritual Body, Flesh and Blood, came down from Heaven, and giveth Life unto the World, and so is that Light and Seed which is testified of *John* i. to be the Light of the World, and the Life of Men?*

* R. B's

Ans. It has been the *Quakers* misunderstanding the true Meaning of our Saviour's Words in the sixth Chapter of *St. John*, that has been the Occasion of their strange Notions of a supposed spiritual heavenly Body, Flesh and Blood of Christ, that came down from Heaven, whereby the Sons of Men in all Ages came to be made Partakers of eternal Life, and to have Communion and Fellowship with God and Christ; for which there is no Foundation either here, or any where else. For the Scripture never speaks of any other Body, Flesh and Blood of Christ, but only of that which he took of the Virgin *Mary*.
Ap. p. 445, &c.

And the true Meaning of our Saviour's Words in this Chapter, may be best understood from the Occasion of them, which was the Peoples following him for the Sake of the Loaves, with which he had miraculously fed them the Day before, in Expectation of receiving the like Benefit from him again. And therefore, to take them off from their Earthly-mindedness, and their following him for the Bread that serveth only to prolong this mortal Life, he lays before them the Means and Conditions of bringing them to everlasting Life, under the Figures of *Meat and Drink*, and *Eating and Drinking*, which were the Things their Hearts were most set upon. And he tells them of better and more excellent *Bread*, than that with which he had fed them,

them, or that *Manna* with which *Moses* had fed their Forefathers, as being that which would feed their Souls, and preserve them to everlasting Life; and *that he himself was that living Bread that came down from Heaven*; not from the Region of the Air only, as the *Manna* did, but from the highest Heaven; and *that the Bread which he would give them, was his Flesh*; which he does not say came down from Heaven, nor can it be understood of any spiritual heavenly Flesh that came down from Heaven: For *it was his Flesh he would give for the Life of the World*, which could be only his material earthly Flesh, that he was to give to the Death, for the Salvation of Men, which was on the Cross, *when he was put to Death in the Flesh*, 1 Pet. iii. 18. For so the Phrase of *giving himself*, is always applied in Scripture to his *Death*, Gal. i. 4. —ii. 20. Eph. v. 2. 1 Tim. ii. 6. And when he mentions his *Blood*, as well as his *Flesh*, he signifies thereby the violent bloody Death he was to die.

And that by *eating* him, the living Bread, he means the *coming* to him, and *believing* in him, he plainly enough intimates in several Parts of his Discourse with them. As ver. 35. where he said, *I am the Bread of Life; he that cometh to me shall never hunger, and he that believeth in me shall never thirst*: And ver. 47. *He that believeth on me hath everlasting Life*; that is, he shall as surely obtain everlasting Life, as if he were possess'd of it already. So that when he speaks of eating his *Flesh*, and drinking his *Blood*, in order to our having eternal Life, it must be understood of our spiritual eating and drinking them by Faith, or believing in him, and entertaining his Do-

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ctrine; particularly that part of it concerning the crucifying of his Body, and the shedding of his Blood, to be a Propitiation for our Sins; and our bringing forth the suitable Fruits of that Faith in our Lives, whereby we are entitled to the Virtue and Efficacy of his Death, and our Souls are spiritually nourished to eternal Life, *ver. 58, 63.*

But to understand our Saviour's Words of eating his Flesh, and drinking his Blood, of a spiritual heavenly Flesh and Blood that came down from Heaven, which they call the Vehicle of God, and the Seed and Light within; and to make the Participation of this supposed heavenly Body, Flesh and Blood of Christ, to be *the Communion of the Body and Blood of Christ*, and not *the Communion of Bread and Wine*: This is a mere precarious groundless Notion, and is directly contradictory to what St. Paul says expressly, of *the Cup of Blessing which we bless, and the Bread which we break*, that is, in the Lord's Supper, (of which only it can here be meant) *that it is the Communion of the Body and Blood of Christ*; which is a Phrase not to be met with any where else in Scripture, but only where he is here speaking of the Supper of Bread and Wine, or of feasting on the Memorials of the sacrificed Body and Blood of Christ; and which was not instituted, when Christ spake these Words in St. John, of *eating his Flesh, and drinking his Blood*. And yet he might then allude to it, as these Words signify the same Things which are signified in his Supper of Bread and Wine, which represent to us his Death, and our feeding thereupon in our Hearts by Faith; or in the Satisfaction and Attonement he thereby made to God for
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our Sins, when he offered up himself as a Sacrifice for us on the Cross; which whosoever believes with such an efficacious Faith, as brings forth the Fruits of Holy Obedience in their Lives, shall through his Merits have eternal Life. For though the *wickedest* of Men may partake of the outward Bread and Wine, and outwardly profess their Communion with Christ; yet it is only the *faithful* Communicants that have therein any true Fellowship and Communion with Christ, and effectually communicate in the Benefits of his Body broken, and Blood shed for them, for the strengthening and refreshing of their Souls with that spiritual Food and Nourishment, whereby they shall live for ever.

But though the Communion of the Body and Blood of Christ, is in a special manner in the Communion of Bread and Wine at the Lord's Table, as his Death and Sufferings are therein more peculiarly represented, and the Benefits thereof not only signified, but really exhibited to the worthy Communicants; yet we do not tye it thereto, (as they say) as if
 * R. B's it were only enjoyed therein.* And there-
 Ap.p.453. fore, when a Sick Person, who desires to receive the Sacrament of Christ's Body and Blood, but by Extremity of Sicknes, or any other just Impediment, does not receive it, he is to be instructed, (as the Church directs) that if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffered Death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembering the Benefits he hath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body and Blood of our Saviour profitable to his Soul's Health, although

though he do not receive the Sacrament with his Mouth? †

† The Office for the Communion of the Sick.

S E C T. XVII.

Quest. What becomes of the *Souls* of good Men when they die?

Ans. They are immediately received into a State of Joy and Felicity. But their Happiness is not compleat, till after their Resurrection; when at the general Judgment at the last Day, they shall have their final Sentence of Happiness and Salvation passed upon them by their Saviour, and have their perfect Consummation and Bliss, both in Body and Soul, in his everlasting Kingdom and Glory.

Quest. If the compleat Happiness of the Soul, rests in a reunion to a carnal Body, for such it is sown; then never cry out upon the *Turks* Alcoran; for such a Heaven and the Joys of it suit admirably well with such a Resurrection? * And are not the *Quakers* * *W. P's* therefore right, who are Negative to the gross Conceits of People concerning the rising of this carnal Body we carry about us, which better agrees with the Alcoran of *Mahomet*, than the Gospel of *Christ*? †

Reason against Railing, p. 138.

Ans. We do not say, the compleat Happiness of the *Soul*, rests only in a Reunion of the *Body*. For that blessed *Souls* shall receive further Degrees of Happiness at the Day of Judgment, the Scripture sufficiently assures us; seeing it was then *St. Paul* expected to receive the crown of righteousness, which the Lord the righteous Judge should give him at that day, and to all that love his appearing, 2 Tim. iv. 8. And if there were not then new Rewards or Punishments for Men, which they had not

† *W. P's* Defence of Gospel Truths, p. 44.

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received

received before; there would not be so much need of the Solemnity of that Day, which is called *the Revelation of the righteous judgment of God*, that is, not only as to Mens final Absolution or Condemnation, but as to the Measures and Degrees of their Happiness or Misery for ever, *Rom. ii. 5.* And this will receive still a further Confirmation, if there be, as many of the ancient Fathers thought, a middle state for separate Souls in Paradise, where they are in Rest and Peace, till the Day of Judgment, *Luke xxiii. 43.* and that it will be then, that good Men shall after their Resurrection, ascend into Heaven, as Christ their Head after his Resurrection did; and when wicked Men shall with the Devils be cast into Hell.

And the Reunion of the *Body* of good Men to their Soul, must needs also add to the Happiness of the *Soul*; for the Soul while it is in a separate State, is in a State of Death, as the Separation of the Soul and Body is Death; and to live in a State of Death, can never be thought a compleat Happiness, nor a proper Reward of good Men. And probably, such is the Nature of the Soul, that is cloathed with a Body of Flesh here, that it can best exert its Faculties likewise in a future State, when it is united to a Body suitable to that State. But if by the rising of a carnal Body to be reunited to the Soul, the Quakers mean, the rising up of this carnal earthly Body we now have, with all its Frailties and Infirmities, needing Sleep and Rest, and Meat and Drink, for its Support and Nourishment, and liable to carnal Lusts and Affections, as now; we are Negative to that, as much as they. And if there be any who have such gross Conceits of
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of the Resurrection, and of the compleat Happiness of the Saints in Heaven, as if it consisted in any such carnal Enjoyments, they do not deserve the Name of Christian People. And certainly, there were none of the Quakers Opponents at that time, when they wrote this, who had any such gross Conceits of the Resurrection, and of the Joys of Heaven. And therefore, they quite misrepresent the state of the Question between them. And it can hardly be thought done through mistake of their Opponents Opinions; but rather as a Cloak to cover their own Infidelity as to the Resurrection of the Body, under the colour of their only disbelieving the Resurrection of a carnal Body, for such they say it is sown; whereas we always distinguish between the Body as it is sown in the Grave, a natural, earthly, mortal Body, and as it is raised a spiritual, heavenly and immortal Body. But if by a carnal Body they mean only, a Body of *Flesh*, then the *Flesh* and Eyes with which *Job* expected to see his Redeemer at the latter Day upon the Earth, will import as much as any true Christian does understand by the rising of this carnal or fleshly Body, then spiritualized, *Job* xix. 25, 26, 27.

But the Quakers are indeed Negative, not only to the gross Conceits of the Resurrection of a carnal Body, needing the Supports of Nourishment, and subject to Sensualities; but to any Resurrection at all of the Body that dies; while they will not plainly profess their Belief of it, but object against it; and will not have it rendred, as it is truly, 1 *Cor.* xv. 44. *It is sown a natural Body, and it is raised a spiritual Body*; but only

a natural Body is sown, and a spiritual Body is raised; because it is said, *There is a natural Body, and there is a spiritual Body*: And so they will not allow the natural and the spiritual Body to be the same Body in two distinct States; but to be really two distinct Bodies. * And, which is very strange, they make the large Description of the Resurrection of the dead in that Chapter, not to relate at all to the Resurrection of the Body, but to the two States of Men in the natural and spiritual Birth; contrary to the plain Import of the Words, and the Sense of all sound Christians. †

* Thomas
Ellwood's
Answer,
to G. K's
Nar. p.
149.

† W. P's
Invalidity
of John
Faldo's
Vindicati-
on, p. 369.
370.

Quest. What Happiness can accrue to the pious Soul, by the Resurrection of the Body that dies, and its Reunion again to it, that can be suitable to a heavenly glorified State? Or *what* can it add to the Misery of the wicked Soul, to have its Body raised and reunited to it again?

Ans. It is highly reasonable to think, that it will be a great increase of the Happiness of the pious Soul, to have its Body raised and reunited again to it. For the Law was given to Man, as a Person consisting of a Soul and Body; and he is not a compleat Man without both, and therefore cannot be compleatly happy without both. And there are several Virtues, as of Continnence and Temperance, and others, that cannot be in a Soul without a Body. And it is agreeable to the divine Equity and Justice, that the Body that partakes with the Soul in Actions good or bad, should also partake with it in its Rewards or Punishments; which could not be, if the Soul only were to be rewarded or punished, without the Body in which it did the Good

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or Evil, and in which the Person died in a State of Sin, or of Favour with God. And if even these gross earthly Bodies here, especially when they are in a sound and healthful State, and brought in Subjection to the Spirit, as they are in a good measure in good Men now, are capable of ministring to the Soul so much Pleasure and Delight, though allayed with a mixture of Sorrow and Trouble; no doubt, our pure refined celestial Bodies which we shall have at the Resurrection, and which will be in a continual sound and healthful State, and entirely suited and subservient to the spiritual Operations of the Soul, will be capable of ministring to it much more Pleasure and Delight, and of a much more noble spiritual and heavenly Nature, without any the least Mixture of Sorrow and Trouble. And the Reunion of the Bodies of the Wicked, will minister also greatly to the increase of their Misery and Torment, without being able to afford them the least degree of Ease and Comfort.

Quest. Must the Resurrection of the *dead* that we read of in Scripture, be always understood of the Resurrection of the *Body* that dies?

Ans. No. There is a Resurrection of the *dead* mentioned in Scripture, that is to be understood in a *spiritual* Sense, of the Resurrection of the Soul from the Death of Sin, to a Life of Righteousness, which is required of us as our *Duty*; as when it is said, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*, Eph. v. 14. and as it may be understood, when it is said; *Blessed and holy is he that hath part in the first resurrection*,

rection, on such the second death hath no power, Rev. xx. 6. And this Resurrection of the Soul from the Death of Sin, or the spiritual Resurrection of Christ the Light within, as to its vital Influence upon them, as the Quakers express it, seems to be all that many of them at least understand by the Resurrection of the dead; and so are in the same Error with *Hymeneus* and *Philetus*, who said, *the Resurrection was already past*, 2 Tim. ii. 18. Though by a quibble, they would be thought not to be in the same Error with them, by saying, that a Man might be come to the Resurrection, and yet not past; that is, that the Resurrection being come, it remains; which is the same with what was held by *Hymeneus* and *Philetus*, that the Resurrection was already inwardly obtained by the Faithful, and therefore there was no after or outward Resurrection to be expected. And this is what many of the *Quakers* have been heard to say, that they expected no Resurrection but what they had already within them, or what they were to receive immediately after Death; which cannot be the Resurrection of the Body that dies.

And they have in their Books expressly opposed the saying, that the Saints glorified in Heaven, do yet hope for the Resurrection of their Bodies; and alledged, there is not any such Doctrine in Scripture, that the Saints have not received the Redemption of their

* *R. Hub.* Bodies: * Whereas the Scripture tells us expressly, *that the Redemption of our Bodies*, which is their deliverance from Corruption, to a State of Incorruption, by their Resurrection from the dead, *is what Christians who have received the first fruits of the Spirit, now only*

only wait and hope for, Rom. viii. 23, 24. and so must the glorified Saints in Heaven too. For the Resurrection of the dead, or of their dead Bodies, shall not be *till the last trumpet, when the Lord himself shall descend*, 1 Thess. iv. 16. And the last Enemy that is to be destroyed is Death; and that is not done, till the Resurrection of the Body; whereby all that Death destroyed, is revived, and so *Death is swallowed up in Victory*, 1 Cor. xv. 26, 54. which makes the Saints pray, *that God would hasten his Kingdom, and come quickly*, Rev. xxii. 20.

And when we read of the Resurrection of the *Just* to eternal Life, it cannot be understood of their spiritual Resurrection from the Death of Sin, from which they must be supposed to be raised already. And neither can the Resurrection of the *Unjust* to Damnation, be their spiritual Resurrection from Sin, which cannot be a Resurrection to Punishment, Acts xxiv. 15. 1 Thess. iv. 16. John v. 28, 29. But it is very plain, that the Resurrection from the Dead, which is joined with *the last Judgment*, can be no other than the Resurrection of the Body that died. For it is the Body only that dies, and that can be raised again. And therefore when the Question is put, *How are the dead raised up?* it immediately follows; *And with what Body do they come?* 1 Cor. xv. 35. And when we read, *that all that are in the Graves shall come forth*, there can nothing come forth of them, but only the dead Bodies that were laid in them, John v. 28, 29. And the Resurrection of the Body that dies, is promised as a *Reward* of our Obedience after this Life, and as an *Encouragement* to it, and as a *Comfort* to them

them that mourn for the Dead, 1 Cor. xv. 58. 1 Thess. iv. 18. And we have many Instances in the Scripture, of the Resurrection of the Bodies of the Dead to Life again, both in the Old and New Testament; and particularly of the Resurrection of Christ's own Body which was laid in the Grave; which is made an undeniable Proof, and Earnest and Pledge of ours, Luke xxiv. 13. 1 Cor. xv. 20, 23. 2 Cor. iv. 14. And so we are told, that *the graves were opened, and many bodies of Saints that slept arose, and came out of their graves after Christ's resurrection, and went into the holy City, to wit, the City of Jerusalem, and appeared unto many*, Matth. xxvii. 52. And our Saviour used it as an Argument, to fear God more than Man, that they are able only to kill the body, but after that have no more that they can do; but he hath power to cast both Soul and Body into hell fire, Matth. x. 28. Luke xii. 4. Matth. v. 29, 30. And he told the Sadduces, who denied the Resurrection, that they erred, not knowing the Scriptures, nor the power of God, Matth. xxii. 29. Mark xii. 24. And if they might have known that there was to be a Resurrection of the Body, from the Scriptures of the Old Testament; much more may we, from the Scriptures of the New Testament, where we have it more frequently and plainly delivered to us. And the Power of God is sufficient to answer all the Objections that can be brought from human Reason and Philosophy, against the possibility of it. And he is faithful who has promised to do it, and as he is able, will undoubtedly do it, Heb. x. 23.

Quest. Does not the Apostle call him Fool, that enquires after the Resurrection of the Body,

Body, saying, *How are the dead raised up and with what body do they come?* 1 Cor. xv. 36.

Ans. The Apostle does not call him *Fool* that believes the Resurrection of the Body, or soberly enquires after the Manner of it; but only him that disbelieves it, and mockingly asks, How it can possibly be, that the Body that is dead and rotten in the Grave, should rise again; when they have an Instance of it in the Seed that is sown in the Earth, which is not quickned except it die. Which shews, that it is a foolish and false Consequence they draw from the Bodies being rotted in the Grave, that it is therefore for ever perished, and will never rise again.

Quest. Shall the *same* Body for *Substance* be raised again?

Ans. Yes, it shall be the *same* Body for *Substance*; for this the Resurrection of the Body necessarily implies; but it shall not be the same, but greatly changed as to its *Qualities*. The Bodies of the Righteous shall be raised spiritual, glorious and incorruptible Bodies, fit for glorified Souls to dwell in. They shall be spiritual Bodies; not of a spiritual Substance, for then they could not be Bodies; but endued with spiritual Qualities, so near the Perfection of Spirits, as to subsist without Sleep or Sustenance, and to be no more subject to Pains and Diseases, or to Dissolution and Death, or to those sensual Lusts and Affections to which they are subject here; and entirely suited to the spiritual State of Life which the Saints shall live in Heaven. And the Bodies of the Wicked shall be raised also incorruptible, to suffer eternal Punishment.

Quest.

Quest. Is it not said, *Thou sowest not that body that shall be, but bare grain; but God giveth it a body as it pleaseth him?* And therefore it is not the same Body for Substance that riseth again, 1 Cor. xv. 37, 38.

Ans. It does not follow, that it is not the same Body for *Substance*, that rises again, because it is not the same for *Qualities*, but such as God pleases to give. For the Apostle is speaking there only of the Change that shall be made in the *Qualities* of the Bodies of the Saints that are raised, in Answer to the Question, *with what Body, or kind of Body, do they come?* As is plain, from his Application of his Similitude of the Seed sown in the Earth, and the kind of Body that rises out of it, in which the Force of his reasoning lies; (tho' as it is with other Comparisons in Scripture, this is not to be carried to an exact equality;) So also, says he, *is the resurrection of the dead, or of the dead Body: It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory;* which are only different *Qualities* of a Body. So his meaning is, that as every Grain of Corn, riseth the same Grain it was, though not bare naked Grain, as it was sown, but cloathed with a Body or Stalk, and full Ear of Grain; so the Bodies of the Saints shall be raised again, much altered as to their Condition and *Qualities*, and cloathed with new Ornaments suitable to them, as it pleaseth God. But that it shall be raised the same Body for *Substance* that was sown, he plainly afterwards declares, when he says, *This corruptible shall put on incorruption;* which cannot be meant of another, but of this same numerical Body that is sown.

Quest.

Quest. But is it not expressly said, *that Flesh and Blood cannot inherit the Kingdom of God?* And therefore it cannot be the same Body for Substance that is raised again. *ver 50.*

Ans. This is plainly meant only of such gross corruptible Bodies of Flesh and Blood, as ours are now; as is sufficiently expressed in the very next Words; *nor doth Corruption inherit Incorruption*; that is, these gross corruptible Bodies of Flesh and Blood, till they are changed into spiritual and incorruptible Bodies, cannot be capable of subsisting in that pure Region, and of inheriting the incorruptible State of Heaven. And whether these Bodies of ours will be properly Flesh and Blood in Heaven, or not, it is enough that they will be our true Bodies in Heaven, the same for Substance we have now, though thus changed; as Christ's Body in Heaven is his true Body he had on Earth, though as to its Condition and Qualities wonderfully changed and glorified.

Quest. Is not the Belief of the Resurrection of the same Body for Substance, a *precarious* Fundamental of the Christian Faith? * *Daniel*

Ans. No: It is not a *precarious* Article of our Faith, but such as is well warranted, both by Scripture and Reason. For that the Bodies that die shall be raised again the same for Substance, or Matter, a Resurrection properly implies; which is nothing but the reproducing that to Life again, that was dead before; and many Expressions in Scripture plainly import; as *the awaking of them that sleep in the Dust of the Earth; and all that are in the Graves coming forth; and the Sea and the Grave delivering up the Dead*; which can be nothing but the dead Bodies that were in them,

* *Daniel*
Philips's
Proteus
redivivus,
p. 29.

them, *Dan. xii. 2. John v. 28, 29. Rev. xx. 13.* And the Words of St. Paul are express, when speaking of the Body that dies, and is as Seed sown and buried in the Earth, he says, *It is sown in Corruption, and it (that is, the same it that is sown in Corruption) is raised in Incorruption.* And again, *this Mortal must put on Immortality*; that is, this same Mortal Body we now carry about us, shall be made Immortal, *1 Cor. xv. 42, 53.* And as *Enoch* and *Elias* were translated into Heaven, that they should not see Death; that is, no Separation of the Soul from the Body in which they lived here: And as they which shall be alive upon the Earth at Christ's second Coming, shall not die, as it signifies the Separation of the Soul from the Body; but shall have the same Bodies they have then, *changed*, not in the Matter and Substance of their Bodies, but in their Qualities: So shall the Bodies of all that ever died, or shall die, be raised again the same for Matter and Substance; or else there would be a great Disparity between those who shall be then alive, and those who shall be raised from the Dead, if the one were to have the same Body they had before, and the other not the same. And if it be not the same Body that is raised again, it cannot be *ours*, or *our vile Body that shall be changed, or fashioned like unto Christ's glorious Body*, as St. Paul says it is, *Phil. iii. 21.* Nor could *Job* have truly said, *Though after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold, and not another*; if the same Flesh and Eyes he then had, and wherein he had patiently suffered so much, and kept his Integrity still,

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were not to be raised again, *Job xix. 25, 26, 27.* And seeing at the last Judgment, every one is to receive the Things done in his Body, according to what he hath done, whether it be good or bad; he must therefore receive them in his Body, wherein he did the good or bad. It being unreasonable to think, that one Body should sin, and another be punished for it; and one Body should suffer, and another be rewarded for it, *2 Cor. v. 10.* And it is equally easy to the infinite Power of God, to restore the same Body to the Soul again, as to cloath it with a new one. And if the Soul should be united to a new Body, it would not be the Resurrection of the same Man that died.

Quest. How can the Bodies that are changed, be the same for Substance? Or how can a Thing be the same, and notwithstanding changed?*

Ans. The Bodies that are changed shall be the same for Substance, because they shall not be changed in their Substance, but only in their Qualities of Bodies. For in all Changes of the Soul or Body, the Subject or Substance of the Change must still be the same, or else they were not changed. And therefore, as the Substance of the Soul is the same, when it is changed from earthly Affections to heavenly; so is the Substance of the Body the same, when it is changed from earthly Qualities to heavenly. And if it were not the same Body for Substance, it could be no wise the same; for if the Substance be not the same, the Accidents cannot; and so nothing of the Body that dies rises again. And thus the Quakers by their false Philosophy, while they think an earthly and a heavenly, a natu-

* *W. P.*,
Reason
against
Railing,
p. 134.

natural and a spiritual Body, cannot be all one and the same in Matter and Substance, though in different Accidents and Qualities, they

* *G. W's* make void an Article of Faith.* And they have positively (but most falsely) determined, that that Passage of St. Paul, 2 Cor. v. 1. di-

• Light and Life, p. 69.

rectly concludes the Change not of Accidents, but Bodies, *from an earthly House or Tabernacle, to an heavenly House or Building,* as ever any Thing can be spoken by Men or

† *Switch,* p. 243.

Angels.† And they say that Scripture, Phil. iii. 21. *he shall change our vile Bodies,* may be meant of a *new created Body,* and that the Body that shall be, may be given of God in lieu of a vile Body, and so the vile Body changed for one that is glorious.

Quest. What is the Importance of believing the Resurrection of the *same Body*, if we believe the Resurrection of a *Body*?

Ans. It is of great Importance that we believe the Resurrection of the *same Body*, because we have it so frequently delivered to us in Scripture, as I have shewn in so many Places, which cannot reasonably be otherwise understood; and because without it, there can be no Resurrection at all properly so called, which is the Resurrection of the *same Body to Life again*, and not the creating a *new Body* in its Stead. And if *there be no Resurrection*, then, as the Apostle argues, *Christ is not risen; and if Christ is not risen, then is our Faith in him vain.* But now is *Christ risen from the Dead, and become the first Fruits of them that slept;* who shall therefore follow him thus Risen, and have the same Body that died, raised again as he had; as the whole Harvest follows the First-fruits, 1 Cor. xv. 13, 14, 20.

Quest.

Quest. When shall the Resurrection of the Dead be?

Ans. The general Resurrection of the Dead shall be at the End of the World, when Christ shall come again to judge the Quick and the Dead. For then the Bodies of all that ever died shall be raised from the Dead, to be united to their Souls again; and the Bodies of all that shall be then alive upon the Earth, shall be changed, or receive such a Change from Corruptible Bodies to Incorruptible, as shall be equivalent to a Resurrection from the Dead, *1 Theff. iv. 16, 17. 1 Cor. xv. 51, 52.*

S E C T. XVIII.

Quest. Is there besides Christ's outward coming in the Flesh at *Jerusalem*, and his inward coming by his Spirit to reprove and judge for Sin, another coming of Christ in the Flesh to Judgment, at the end of the World?*

Ans. It is a very unfair way in stating the Question about Christ's coming again to Judgment, to express it by another coming *in the Flesh*, if they mean by it, his coming again in the same *gross earthly Body of Flesh*, in which he came at *Jerusalem*; and they seem to do it purposely, that if we charge them with denying his coming again to Judgment at the End of the World, they may pretend, they never denied it; but only his coming again with such a gross earthly Body, which we never thought of, nor asserted. But the true State of the Question is, whether our Saviour Jesus Christ, who came in the Flesh at *Jerusalem*, and is now personally exist-

* *G. W.'s*
Light and
Life, p.
41.

existing in the true and proper Nature of Man, a human Body and Soul in Heaven without them, and all other Men, is to come again *outwardly* in his *human* visible glorified Body, in great Glory,—at the End of the World, to judge the Quick and the Dead? Which they do not own, when they *Query*, Dost thou look for Christ, as he was Son of *Mary*, in a bodily Existence, to save thee? If thou dost, thou mayest look until thy Eyes drop out, before thou wilt see such an Appearance of him. And this *Query* was proposed, when the Question between them and their Opponent, was concerning his coming in his *human* Body to the last Judgment.*

* G. W's
Nature of
Christiani-
ty, p. 29,
30.

† Defence
of the true
Church,
p. 29.

|| Benjamin
Cool's Ho-
nesty the
truest Po-
licy, p.
106.

And they expressly say to their Opponents, Assure your selves, that the World shall see his (Christ's) bodily Shape and Person no more, —not by an outward visible shining Body†. And *Query*, when it is said from *thence* (that is, from Heaven) *Christ shall come to Judgment*; does not his coming from thence imply, that he shall leave that Glory with which he is glorified with the Father? || And if they do not believe his outward Personal Existence now in Heaven, in his human glorified Body without them, it is no wonder if they do not believe his outward Personal coming from thence to Judgment.

And this coming of Christ outwardly and visibly from Heaven, to judge Mankind, which is a visible Part of the Creation, in an outward visible Manner, is what we, with all sound Christians, believe, as one of the great Fundamentals of our Christian Faith, most clearly and frequently delivered to us in Holy Scripture, and which is to be expected hereafter at the End of the World, at the general Resur-

Resurrection of the Dead, *when he shall visibly descend from Heaven, in like Manner as he was taken up into Heaven; and we must all appear before his Judgment Seat, Acts i. 11. 2 Cor. v. 10.* And he himself says, *Ye shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory, Matth. xxiv. 30.* And then every Eye shall see him; that is, as a Person without them, and they also which pierced him, and who are never after that to behold him any more, but *to be cast Body and Soul into Hell.* But the Righteous shall, after he has pronounced a most blessed Sentence on them, ascend with him into Heaven, in their human glorified Body and Soul, and there to be for ever with him, to partake of his everlasting Kingdom and Glory, *Rev. i. 7. 1 Thess. iv. 15, 16, 17.*

Quest. May not some witness Christ's being come again a second Time without Sin, to Salvation in the Flesh, as the End of their Faith and Hope?

Ans. No: For it is a strange perverting of the Scripture, to make the End of their Faith and Hope, a Salvation here in the Flesh. But the Meaning of the Apostle, when he says, *that Christ shall appear a second Time without Sin, unto Salvation, to them that look for him;* is, that as he was offered to bear the Sins of many, that is, offered up himself as a Sacrifice for them, he shall come again a second Time, without offering himself any more, as a Sacrifice for Sin, to compleat and perfect their Salvation at the last Judgment, when he shall receive them in Body and Soul into Heaven.

Quest. If God's Presence makes Heaven, as we have been always taught, and as all have

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be-

believed and confessed; does it not follow, that since God vouchsafes to Temple and Tabernacle in Men, that *his Heaven* is there also?

W. P.

Ans. It is true, there is a divine and heavenly Enjoyment of God's Presence in good Men here, by his Gifts and Graces, and spiritual Comforts and Consolations, in which respect Heaven may be said to be in some Measure *begun* in good Men here. But this is not the Heaven that is promised to be bestowed on them as their *complete* Happiness; which they now only live in hope of enjoying after this Life, where they shall have a much more divine and heavenly Enjoyment of God, and be admitted into his immediate Presence, and into a nearer and fuller Fruition of him, in that Heaven which is above, and out of every Man on Earth.

G. F.

Quest. Have any a Glory or Heaven, but within them?

Ans. Yes: The Righteous, besides what Glory or Heaven they have within them here, in the heavenly Frame and Temper of their Minds, or shall have in a more perfect Manner hereafter within them, shall have a Glory and a Heaven, as it signifies the happy *Place* of their abode, which they shall possess without them; and an *outward* glorious Body after the Resurrection, *when they shall shine forth as the Sun in the Kingdom of their Father*, Matth. xiii. 43. Dan. xii. 3.

But if any will say, that none have a Glory or Heaven but what is within them now; and if they are not perfect here, they will never be perfect; and that the Body that dies never revives again: This is of most dangerous Consequence, as it takes away the great

Motives to Religion, the hopes of a future Happiness and Glory, in the compleat Nature of Men, in Body and Soul, in another World, far above all they can ever enjoy here, and is so frequently and expressly promised them in the Gospel.

Quest. Does not Christ tell us, *the Kingdom of God is within us*, Luke xvii. 21. And is not the Kingdom of Heaven where Christ himself preached it?

W. P.

Ans. It is plain that our Saviour in his Answer to the *Pharisees*, who demanded of him, *when the Kingdom of God*, meaning the Kingdom of the *Messias*, *should come*, did not design to express the *Nature* of his Kingdom, either of Glory hereafter, or of Grace here, as if it had been in the Hearts of these unbelieving *Pharisees*; but only the *Time* of the coming of his Kingdom, which was that they enquired after, as if it had not yet appeared, because they had not seen that outward Splendor they expected at the *Messias* Coming. And therefore he told them, *it was then among them*; for so the Word should be rather rendred, as it is in the Margin, and as the like Phrase is and must be rendred in other Places; as when it is said of the blessed Virgin, *Blessed art thou*, not *in*, but *among Women*; and of *Adronicus* and *Junia*, *that they were of Note*, not *in*, but *among the Apostles*, Luke i. 18. Rom. xvi. 7. 1 Cor. iii. 18. So that the true Meaning of our Saviour's Words to the *Pharisees*, as spoken to them, was, that the Kingdom, or Government of the *Messias*, which he told them *was not to come with Observation*, or outward Regal Pomp and Splendor, as they expected, was already come unto them, and begun to ap-

pear among them; and the Gospel, or good News of the Kingdom, to be preached unto them.

And supposing the Words were rightly render'd, that the Kingdom of God was *within them*, it could be meant only of the *Word of the Kingdom*, outwardly preached to them, that was within them; as Seed sown in their Stony Hearts, according to *Matth. xiii. 19, 20.* which cannot therefore be said to be in every Man, or in any others, but in those to whom it is outwardly preached, as it was to them.

But the Kingdom of God may in a true Sense, be said to be within good Men now, as it signifies his Kingdom of *Grace* set up in their Hearts; and so it is to be preached, as within them. But the Kingdom of God, as it signifies his Kingdom of *Glory*, that cannot be within them now, as being only promised to be bestowed on them hereafter; and so it is to be preached, as their *complete* Happiness and Salvation to be expected hereafter in *Heaven*.

Quest. Is it not a vain Fancy with sottish *Reeve* and *Mugleton*, to think that Heaven is a visible Place to live in, bearing some Resemblance to this visible World?

W. P.

Ans. If we set aside the gross Notions of *Reeve* and *Mugleton*, it is no vain Fancy to believe that *Heaven*, as it signifies the *Seat* of the Blessed after this Life, is truly a visible and glorious *Place* to live in, but far transcending this visible World; as it is described in Scripture to be a Place above all the visible Heavens, and called *the third Heaven*, and *the Heaven of Heavens*, *the Throne of God*, and *the Habitation of his Glory*; where in a peculiar

liar Manner he manifests his glorious Presence, and where the holy Angels dwell, and minister unto him, and where our Lord Jesus is in Person, in his visible glorified Body, which must be in some Place or other, or else it could not be a Body. And he told his Disciples, *In his Father's House were many Mansions; and that he was to go before them, to prepare a Place for them; and that he would come again and receive them unto himself, that where he is, there they may be also,* Eph. i. 20. Heb. xii. 22, 23, 34. *John* xiv. 23.

Quest. Can it be very offensive to deny the Locality of Heaven and Hell, that is void of outward Place, as looking upon them to have a more spiritual Signification, and that the other is too Carnal, and indeed Mahometan to assert? *

Ans. If by the Locality of Heaven and Hell that is denied, is meant only the making the future Happiness or Misery of Men after this Life, to consist only, or mainly, in the outward Place where they shall be, to deny this, were not offensive at all. But when by the Locality of Heaven and Hell, is meant a local Heaven and Hell, or two such outward Places, where Men are to be rewarded or punished after this Life; as they must do, who make Heaven and Hell void of outward Place; and by the Definition they give us elsewhere of Locality, whereby they tell us they mean certain particular Places or Parts of the World, set out, bounded and limited to any certain Dimensions; † the denying this cannot but be very offensive; which makes Christ's Body not to be locally ascended, or in any certain Place bounded and limited; and this is to deny him to have any human

* *W. Pen's*
Rejoinder,
p. 179,
180.

† *Thomas*
Ellwood's
Answer to
G. K's
Narrative,
p. 209.

Body at all; for every such Body must be in some certain determinate Place or other.

And it is far from being either Carnal or *Mahometan* to assert a Local Heaven and Hell, or two outward Places signified by these two Words, Heaven and Hell. For though the Words Heaven and Hell, have also a more spiritual Signification, as they signify the future *State* of the Righteous and Wicked; and their Happiness or Misery does not consist so much in the *outward Place* where they are, as in the *State* in which they shall there be; yet the very different Nature of these two outward Places of Heaven and Hell, together with their different Company, as they are described in Scripture, the one as the most glorious, and the other as the most dreadful, will be no small Additions to Mens future Happiness or Misery, and are as such expressly promised and threatned in the Gospel.

S E C T. XIX.

Quest. May not the *Quakers* justly complain of their being *misrepresented*, when they bring contrary Testimonies to those that are objected against them out of their Books?

Ans. No: They cannot justly complain of their being *misrepresented*, though they should be able to bring some contrary Testimonies to those that are objected against them out of their Books: For this would only shew, how much they differ among themselves, or contradict themselves, and one another; or by their artful and evasive ways of expressing themselves in Words capable of a double Meaning, their seeming contrary Testimonies

monies may not be really contrary in their Sense and Meaning, but in their Words only: For they will not retract or condemn their former Testimonies, but endeavour to justify or excuse them; and say, that their Doctrine is the same it always was from the Beginning, without any Alteration or Change; but that they may see Cause to word the Matter otherwise, and yet to mean the same Thing.

Quest. Ought they not to be allowed to be their own Interpreters, and to give the Sense of their own Words, and not to have the worst Construction put upon all their Writings?

Ans. I would not willingly misconstrue their Words, nor aggravate Matters against them, which has been a frequent Complaint against us by the *Papists*, and other Adversaries to the Truth, as well as the *Quakers*, who are now as the *Papists*, upon smoothing their Principles, to make them seem the same with other Christians. And it is very reasonable the *Quakers* should be allowed to give the Sense of their own Writings, if they will give such a Sense of them, as their Words, according to the common Acceptation of them, or as they are commonly used by them in their Writings, do truly import. But it is one of the most dangerous Things to allow Men to interpret their own Words as they themselves please, contrary to their true Import and Meaning; for then none could be found guilty of any erroneous Assertion, Heresy or Blasphemy, when they have a mind to cloak and disguise it, as being most justly odious to the Generality of professed Christians. But let the *Quakers* plainly tell us in express Words, which are to be under-

stood according to the common Acceptation of them, what their Doctrine truly is in these Points wherein we judge them to be Erroneous; and that it is the same with what we hold to be sound and Orthodox; and censure and condemn whatever there is in their Writings contradictory thereto, and we will no more charge them therewith. But instead of this, when there were some plain short *Queries* sent to their general yearly Assembly at *London*, to know what their Faith was, concerning Christ's personal Existence now in Heaven without them, in the same Body in which he suffered and died, now glorified; and his future Return from thence therein, to judge the World; and his outward Blood shed, being the true Propitiation for our Sins; and concerning the Resurrection of the Body of every Man that dies;* and they were desired to give their plain Yea, or Nay, thereto; they could by no Means be brought to it, but put them all off with a general and evasive Answer. But if they would have given us such direct express Christian Answers thereto, as the general Meeting of their dissenting Quaker Brethren in *Pensilvania* did, (of which we have an Account in Print) we should have then had Reason to have owned them as sound in the Faith, as to these Particulars. But when they would not do it, upon that frivolous Pretence, that they were not direct Queries, as yet they plainly were, we cannot but conclude them to be erroneous therein.

* Dr. Lancaster's seven Queries, 1695.

Quest. What can be alledged against them, when they express themselves in Matters of Faith, in the very Scripture Words?

Ans.

Ans. It is not enough to express themselves in Matters of Faith, in Scripture Words, if it appears by the Tenor of their Writings, that when they use the Scripture Words, they do not use them in the Scripture Sense. And there is nothing whereby they more impose upon many unwary People, than by asserting their Tenets under some general Scripture Words and Phrases, when they mean nothing less than what the Words truly import, and what is in other Places therein more particularly expressed, and what all sound Christians always understood by them.

Quest. Are not the Quakers unjustly charged, with the allegorizing away Christ's outward Birth, Death and Sufferings, Attonement and Reconciliation made for them, and his Resurrection and Ascension and Glorification, as without them, according to the Scripture, as if only transacted within them; tho' the true Knowledge of the Power and Effect of his Reconciliation, and Fellowship of his Sufferings, and our being conformable to his Death, must be experienced within us, if ever we live and reign with him? †

Ans. They are not charged with denying that *the Man Jesus Christ* was outwardly born, died, and rose again, according to the Scripture; but that all this was an Allegory, or had an allegorical Signification of Christ truly and really, without an Allegory, born within them, crucified and dead, risen and ascended within them, and Attonement and Reconciliation made within them. As *Hagar* and *Sarah* who were two real Women, were declared by the Apostle *St. Paul*, to be an Allegory of the two Covenants. For some of their chief Writers have said, that Christ's coming

† Art. 7^o
of a few
Propositions, by
G. W. and
others.

* *R. Huber-thorn, G. Whitehead* Truth defending, p. 20. coming in the Flesh, was a Figure. * And that Christ in his People, (they do not say out of his People,) is the Substance of all Figures, Types and Shadows, fulfilling them in them. † And that when they come to know this, (to wit the Operation of Christ in them,) they will cease to remember his Death at *Jerusalem*. || And that he offers up himself as a Sacrifice, (to wit, by way of Attonement) within them, and in the Nature of a mediating Sacrifice, to appease the Wrath and Justice of God against them. ‡ And that all his Sufferings, Sacrifice, Cross, Blood as well as Water that came out of his Side with it, had a mysterious and allegorical Meaning and Interpretation, as well as a Literal, in them, even of the spiritual Blood and Water which he really sprinkleth and washeth our Hearts and Consciences withal. ∴ And that it was not his outward Blood outwardly shed, that was the Blood of the new Covenant, and the Blood of God by which he purchased his Church, and his precious Blood which cleanses us from all Sin; but his inward Blood shed inwardly within them. Or (in Contradiction to themselves,) that God purchased to himself a Church, by Christ's natural and outward Blood; but not only by that, but principally by the spiritual Blood and Life of Christ Jesus, that they say is inward and in them. * And that that outward Person that suffered at *Jerusalem*, was not properly the Christ the Son of God, but only as the thing containing, was by a figurative way of speaking, called by the Name of the thing contained. † And that his outward Death to reconcile God to Man, and what was outwardly transacted by him, were as so many

† *G. F's* Saul's Errand, p. 8, 14. || *John Whitehouse* Doctrine of Perfection, p. 19. ‡ *William Smith's* Primmer. *G. W's* Light and Life, p. 44. ∴ *G. W's* Antidote p. 26.

* *G. W's* Light and Life, p. 30, 56, 59. — Truth defending p. 66. — Antidote, p. 233. 234. † *W. P's* Serious, Ap. p. 146.

many facil Representations of what was to be inwardly accomplished within them, and that that without, was the History, and Christ within, the Mystery. ‡

‡ W. P's
Rejoinder,
p. 336,
337.

If then it appears, by what hath been, or may be further quoted out of their Books, that they make that which was transacted by the Man Christ Jesus, both actively and passively without us, by his outward Birth, Passion, Bloodshed, Resurrection and Ascension, Attonement and Reconciliation made for us, without us, and his Glorification without us; to be a Figure and facil Representation, and allegorical Signification, of what was to be, whether by way of Metaphor, and Allegory, or truly and really without an Allegory transacted within us, by the inward Birth of Christ, his Passion, Bloodshed, Resurrection and Ascension, Attonement and Reconciliation made for us, within us, and his Glorification in us, as the Seed and Light within us; then that without must be as far short of that within, as the Type is of the Substance; and that within must be the Reality and Substance or excellent thing signified or typified by that without. And so you are left your self to judge, (without my Determination) whether they are unjustly charged or not, with allegorizing away, or with derogating in whole, or in principal part, from the Merit, Virtue and Efficacy of what was transacted by Christ without them, and with attributing it to what is transacted by him within them.

For that the true Knowledge of the Power and Effect of his Reconciliation, and Fellowship of his Sufferings, and our being conformable to his Death, must be experienced by

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us within us, if ever we live and reign with him, this is no part of the Controversy between us. And it is a mistaking the Question, to make it to be only about the sanctifying Operations of his Spirit, for the purifying and cleansing the Hearts and Consciences of the Faithful, whether this be inward and spiritual in them. But the true state of the Question is, whether any thing inwardly transacted by Christ within us, be the meritorious procuring Cause of our Justification and Salvation: All which we say, was the alone Purchase of what was outwardly transacted by him wholly without us, as the meritorious immediate Cause thereof; though it is applied to us, by what is inwardly transacted by him, by his Spirit, and its sanctifying Operations within us, which he also purchased for us, by the Merit of what was transacted by him outwardly without us.

Quest. Do not the Ancients go as far in allegorizing, as the Quakers, when they say, If *Mary* had not born Christ in her Soul, as she bore him in her Flesh, he had not been her Saviour? *

* *St. Aug.*

Ans. No. For there is a great Difference between the Ancients Sense of saying that, and the Quakers Sense thereof. For the Quakers make Christ born without, the History, and Christ born within, the Mystery; Christ without, the Figure, and Christ within, the Substance; making Christ born within, a greater Mystery, than Christ born without; whereas, the Ancients understood Christ born within, the Allegory, or figurative manner of Speech, signifying the necessity of our bearing Christ's Image in our Souls, by spiritual Regeneration; and Christ born without, the Word made Flesh, no Allegory at all, but the greatest

greatest Mystery of all, next to that of the *Trinity*. And though the Ancients indulged themselves too much in allegorizing, and carried their Allegories sometimes too far, yet they never carried them so far as the Quakers, and some other Allegorists and Enthusiasts, who have made so many outward things mentioned in Scripture, to be internal things.

Quest. Would it be just to charge the Body of the Quakers with all the Errors of particular Persons among them, if there were any such?

Ans. It may be very just to charge them with all the Errors of their Teachers at least, who all pretend to immediate Inspiration and Infallibility in all they teach; such as the holy Prophets and Apostles had, among whom there was always an universal Harmony and Agreement in all they taught, as revealed by God at any distance of time; and so there would be among the Quaker Teachers, if they were all guided by the same Spirit that the holy Prophets and Apostles were. And they may be very justly charged with all the Errors of any particular Persons among them, contained in their Books, approved by their Meetings appointed for that Service, which may therefore very well pass for the general Principles of that Body of People, if they will not call in these Books, and witness against these Errors; and that in such plain and express Words, as are to be understood according to the common Acceptation of them; and not with such Reserves of secret Meanings of their own, suited to their own Notions; whereby they will only deceive

deceive us, by making us think them more sound in the Faith than they are.

Quest. Do not you think the Quakers are more sound in the Faith, than formerly they were judged to be?

Ans. Yes. I do really think, they are now generally so; for at their first Appearance, and for some Years after, many of their Doctrines and Expressions, were so Anti-Christian, and Blasphemous, that they found it generally necessary, to recede from them; so that for a long time, they have been, and still are, notwithstanding their boasted Unity, very much divided among themselves; some of them still adhering to what they taught at first, and others of them seemingly at least, making nearer approaches to the Christian Principles. And they seem now generally convinced of several Errors in their former Books, by contradicting them in Words at least, in their latter Writings. And therefore, if they are sincere in what they now profess, it were certainly the most fair and Christian part in them, openly to retract and condemn these erroneous Doctrines in their former Books. But this they will not do; but endeavour still, with shuffling Excuses and Evasions, to justify them, or to cloak and dissemble them, that they may not be forced to own, that their first Foundations were wrong, and so give up their Infallibility. And they are still new moulding their Tenets, as they see they cannot be defended.

And yet they continue still in the Main, as they are now stated, very Erroneous and Heretical; as in their Notions of the Essentials of Christianity, and of the outward Knowledge

ledge of Christ; of the primary Rule of Faith, and of the Use of the Scriptures; of the Light within, and of immediate Inspiration; of Infallibility, and sinless Perfection; of the Ministry, and Worship; of the Person of Christ, and of his Performances for us, as without us; of his outward Baptism and Supper; of his coming again to Judgment; and of the Resurrection of the Dead; and of many other things, wherein they all unanimously or generally agree.



The CONCLUSION.

Par. **D**EAR Sir, I am abundantly satisfied with your Answers, to all that I have proposed to you; whereby you have sufficiently discovered to me the gross and dangerous Errors of the Quakers, and instructed me in the true Principles of the Christian Religion; and I think my self exceedingly obliged to you, for the Pains you have taken, to preserve me from such strange Delusions, and to confirm me in the Communion of the Church.

Min. Good Neighbour, I am highly pleased that my Pains has not been in vain, and that my poor Endeavours have been so successful. I shall only add, that as we have the Happiness to be of a Church, which excels all others for sound Doctrine, and pure Worship, and Apostolical Government; so we should think our selves obliged to excel all others, for pious and good living. And if
our

our Lives be but suitable to our Principles, we cannot but be in a safe and sure way to eternal Happiness and Bliss. But all the Advantages of the best constituted Church, the most Primitive Government, the most Orthodox Faith, and the most excellent Form of divine Service, will not bring us to Heaven, without a truly Pious and Christian Life.

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the Death of a Sinner, but rather that he should be converted and live; have Mercy upon all Jews, Turks, Infidels and Hereticks; and take from them all Ignorance, hardness of Heart, and contempt of thy Word, that they may be saved among the Remnant of the true Israelites, and made one Fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Spirit, one God World without end. Amen.

O Almighty God, who shewest to them that be in Error, the light of thy Truth, to the intent that they may return into the way of Righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.



T H E E N D.



Tho' the foregoing Piece, considering the great Variety of Matter which it contains, is the most concise that possibly can be; yet it may not be amiss, for the sake of such as have not Leisure, or Memory, to go through, or attend to the whole Series of the Dispute, and of such as would be glad to have immediate Recourse to particular Articles, to insert the following very ample INDEX of the PRINCIPAL MATTERS.

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